

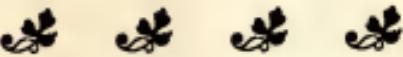
HISTORY
OF THE
METHODIST EPISCOPAL CHURCH
BURLINGTON, VT.

C. A. CASTLE.



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A History of the Methodist Episcopal Church in Burling- ton, Vermont



... BY ...

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DEDICATION.

To the Heroes and Heroines who in the midst of privation, persecution and affliction laid broad and deep the foundations of the Methodist Church in Burlington, this volume is affectionately and reverently dedicated by

THE AUTHOR.

INTRODUCTION

BY THE AUTHOR.

It was one of the old English poets who so beautifully wrote:

"Piety has found
Friends in the friends of science and true prayer
Has flowed from lips wet with Castalian dews."

It was among such as these that Methodism had its origin. Its founder was a fellow of Lincoln College, Oxford, England, an honor that could only come to men of high scholarly attainments—men to whom the fair humanities came only as the trophy of laborious years. In writing up the local history of any Methodist Church it would seem fitting that some mention should be made of the earliest beginnings of Methodism, without which such a history would be incomplete. The family from which John Wesley sprung was a very remarkable one, reaching back through many generations of noted men on both the paternal and the maternal sides. They had been faithful ministers of Jesus for several generations and had suffered great persecutions because of their non-conformity to the established church. The mother of John Wesley was a beautiful woman—beautiful in face and figure, and no less beautiful in character. She was a lady of extraordinary learning, speaking and writing Greek, Latin and French, as well as English. Gentle and loving, while firm and inflexible of purpose, she reared her nineteen children in the

fear of God as well as instructing them in the branches of study that they were to pursue at school. It was from such a home as this that John Wesley went to the University of Oxford, where he became a fellow of Lincoln College. In the latter part of the year 1739, without any previous agreement, and almost at the same time, eight or ten persons came to Mr. Wesley in London, groaning for redemption and desiring advice as to how they might flee from the wrath to come. Their numbers continued daily to increase, so that, in order to have time for this great work, he appointed a day when they might all come together, which from that time forth they did every week, on Thursday evening. To this company came a young man, George Whitefield, born in a tavern in Bristol, and who had struggled for his education as a servitor at Oxford, seeking, in agony of spirit, for a purer faith than he could find around him, and, as he tells us, lying prostrate on the ground for whole days in silent or vocal prayer. In a few years his eloquence, probably never surpassed in the pulpit, was to startle and illuminate all England and the American colonies, from Maine to Georgia. From the highlands of Wales came a youth of fortune, Dr. Coke, who had entered the University as a "Gentleman Commoner," who was to become the foreign administrator of Methodism, its first bishop in America, the founder of its missions in both the Indies, and of that whole missionary scheme which in our day enrolls a vast number of converts from heathenism in all parts of the world. From the mountains of Switzerland came into England, meanwhile, a young man, Dr. Fletcher, who was to become the champion of the Arminian theology of the new movement and

the intimate counsellor of its leader, and whose saintly life was to leave with it a greater blessing than the works of his pen.

Such were the beginnings of the Methodist Church, which took the name of Wesleyan in England and from which sprang the Methodist Church in America. It has spread throughout the civilized world and its adherents to-day number nearly thirty millions.

HISTORY OF THE M. E. CHURCH IN BURLINGTON, VERMONT.

The early history of Methodism in Burlington, like that of other churches, is, for want of proper records, shrouded in obscurity. Occasionally, a Methodist preacher, riding on horseback, from town to town, preached a sermon in some school-house, or private dwelling. Among these were Rev. Joseph Mitchell, 1798, and Lorenzo Dow, 1799. The whole State of Vermont, because of the sparseness of the population and the small number of the Methodist preachers, was divided into large districts, regularly travelled over by faithful and godly men who were called "Circuit Riders," as they invariably made the circuit of their appointments on horseback. As late as 1835 the Burlington Circuit, which long before that time had come to be called a "District," but was not officially made such till 1837, extended to Cambridge on the north, Waterbury on the east, and Charlotte on the south, and possibly much further. In those days of early settlements the primeval forests predominated. The roads were oftentimes almost impassable, being made so by the heavy rains of spring and autumn, and the deep snows of winter. And yet, these godly, earnest, self-sacrificing men always met their appointments, and never failed to have conversions as seals of their ministry wherever they went, so that their whole field came to be dotted over with families who, through their ministrations had professed faith in Christ, and who became, in their respective towns, the

nucleus of the Methodist Church. The first of those preachers who labored to gather the fruits of their preaching into societies was the Rev. Nicholas White, who rode the Charlotte Circuit, and who visited Burlington as early as 1815, and formed a class of seven members in the east part of the town, at the house of Henry Noble, whose doors were always open and whose house was alike a home for preachers, and a place for preaching. Of this class, Eleazer Stewart of Dorset street, Burlington, was the first Leader, and his wife was one of the seven members. His youngest child, Mrs. Castine Stewart Spicer, still survives (1903) and resides on the old farm.

In 1817 a second class was formed in the then village of Burlington, by Rev. I. McDaniel of the Saint Albans Circuit. This class numbered nine members, with Abijah Warner as leader. The writer had an intimate acquaintance with the two class-leaders just mentioned for twenty-five years. From 1817 to 1823 there appears to be no record of the condition of Methodism in Burlington. In the latter year Rev. Noah Levings was appointed to the Burlington Circuit, as it was then called and was reappointed in 1824. He was in after years connected with the American Bible Society. Meantime Methodism was steadily growing and the increasing numbers warranted the initiation of a movement looking to the formation of a Methodist Episcopal Church in Burlington.

In furtherance of this enterprise, Rev. Buel Goodsell, being presiding elder, and Rev. Noah Levings preacher in charge, a meeting was holden on the 7th day of October, 1823, at which it was resolved "That when there shall be fifteen subscribers obtained to these articles (Articles of

association of the Methodist Episcopal Church) the first subscriber shall warn a meeting of the members, to be organized according as the law directs, and shall preside in said meeting until a moderator is chosen, after which the society shall be considered as legally organized and formed, and shall proceed to choose such officers as may then and there be found necessary for promoting the prosperity of said society." Pursuant to this resolution, the requisite number of fifteen subscribers having been obtained, a meeting was called for the purpose of completing the organization. This meeting was held on Wednesday evening, October 22d, 1823, at the house of Eliza D. Harmon. It was presided over by Rev. Noah Levings, whose name appears on the minutes as preacher in charge up to the fourth quarterly meeting for 1824-25, which meeting was held at Burlington on the 19th of March, 1825, after which his name disappears from the records.

The following names constitute what might be properly termed the **charter members** of the Methodist Episcopal Church in Burlington:

Rev. Noah Levings,	Charles Marston,
Jonathan Worthing,	Miron Owens,
Ira Bently,	W. F. Wicker,
Truman Seymour,	John Balch,
John D. Perigo,	Silvanus Richardson,
E. D. Harman,	Geo. F. Wicker,
John W. Weaver,	Matthew Colamer.
Matthew Goodrich,	

The meetings of the young society for public worship were, at first, holden in the old Academy Building, a

wooden structure which stood on the corner of College and South Willard streets, where the first High School building erected in Burlington now stands, the second one being the Edmunds High School building. Here they worshipped for several years—afterwards in the old Court House, now occupied by the Fletcher Library; still later, and until the first Methodist Church edifice was built, they worshipped in the old Red School House on Maiden Lane (now North Union street), the same ground being now occupied by the residence of Mrs. Dr. Briggs. In this school house, built and finished in the old style, with long benches on each side, rising one above another and running the whole length of the building, preaching, class meeting and Sunday school succeeded each other, and ceased not until the greater part of the Sabbath had passed. These services, whether it were preaching, prayer or class meeting, were always characterized by great zeal and earnestness, and the manifest presence of the Divine Spirit. There is no record of the organization of the first Sunday school in the M. E. Church in Burlington. A society for the promotion of Sunday schools on the circuit was formed in 1828. In 1832 a Sunday school was in operation, presided over by William Wilson. It was held in the old Red School House heretofore mentioned, and numbered about 25 members. The writer, who was one of them, remembers standing in line on the floor with the rest of the school and answering questions on the lesson put to them by the pastor, Rev. Abiathar M. Osborn of precious memory. In those days, pupils in the Sunday school were expected to memorize the lesson and they did it. Happy would it be for our children and youth if they did it now. It laid the

foundation for whatever knowledge of the Scriptures the writer, now 81 years old, may possess. The entire library was kept in a small chest, not half the size of a Saratoga trunk, and the books were of all sorts and sizes. A large part of them were unsuited to the capacity of children, being donated by private members, and many of them were above the comprehension of the juvenile mind. And yet, with all these drawbacks, they were read with much interest. The above will serve to illustrate the disadvantages under which the work of Sabbath schools was carried on. There were no helps to the study of the scriptures, such as question books, lesson leaves, or explanatory notes of any kind.

During the nine years from the organization of the Church in 1823 to the pastorate of Rev. Abiathar M. Osborn, the following preachers were successively appointed to the Burlington charge:

- 1823—Rev. Noah Levings.
- 1824—Rev. Noah Levings.
- 1825—Rev. Robert Travis.
- 1826—Rev. Joshua Poor.
- 1827—Rev. Joshua Poor.
- 1828—Rev. Orville Kimpton.
- 1829—Rev. Charles P. Clark.
- 1830—Rev. Charles P. Clark.
- 1831—Rev. Elijah Crane.

Of these men little is known. There are no records from which anything like a biographical sketch can be made. The brief mention of them shows them all to have been faithful in the Master's work, and we may be sure that their record is on high.



THE FIRST M. E. CHURCH,

Just before it was torn down to make room for the present structure.

In 1832, the membership having increased to ninety-one, and the old Red School House not being large enough to seat them comfortably, it was thought the time had come when the Church should have a home of its own. Accordingly a meeting was held on the 24th of October, 1831, at which it was "Resolved that it is expedient that measures be taken immediately for the erection of a Methodist Episcopal Church. Resolved, 2d, that a committee be appointed for the purpose of carrying into effect the first resolution, whose duty it shall be first, to fix upon a site, and procure the same by taking a deed thereof in behalf of this society or otherwise, as they may find most expedient." A committee consisting of Rev. Elijah Crane, John D. Perigo and V. R. Coon, was appointed to circulate subscriptions and obtain funds for the purchase of the ground and the building of the Church. This committee was also authorized to act as a building committee, with power to add to their numbers. At a meeting held at the house of Luman Hubbard, Sept. 23, 1833, the following persons were added to the building committee:

Rev. Merritt Bates,	Ambrose Atwater,
Charles Haynes,	Phineas Nash,
Almus Truman,	Seth Morse.

Previous to this, a site had been selected for the proposed edifice, being the spot on which the present beautiful structure now stands. The land cost four hundred dollars and was bought and paid for, the money having been loaned to the society by Mr. John W. Southmade, and the work of building immediately begun. It was a frame with a veneering of brick. The walls were put up and the structure roofed over in the summer of 1832. It was in

this year that Rev. Abiathar M. Osborn was appointed to the Burlington charge. He was a young man of polished manners, of fine address, an earnest preacher, putting his whole soul into his work and looking carefully to all the interests of the Church. Under his pastorate, the first Methodist Church edifice was so far completed that the society left their uncomfortable quarters in the old Red School House on Maiden Lane, and commenced holding meetings in their new but unfinished house. The old Red School House was afterwards burned, and a new brick school house was built on the same spot, and after having outlived its usefulness, was succeeded by the residence of Dr. George C. Briggs, as mentioned elsewhere.

Brother Osborn spent much of his spare time working about the Church, carrying the material for the altar railing on a wheel-barrow, to be turned, and wheeling them back when finished. He also constructed the desk himself.

At this period Burlington was a place of less than 3,000 inhabitants, with three distilleries running at full blast within the corporate limits of the village.

In 1833 Rev. Merritt Bates was sent to Burlington, succeeding Rev. A. M. Osborn in the pastorate. Under his auspices the inside of the church was finished. It was 40 feet wide and 60 feet long, and would seat about 400 persons. Brother Bates was a man of marked character. He was naturally of a serious disposition bordering upon melancholy. He was seldom seen to smile. He was very conscientious, and later in life, having received from one of our colleges the degree of D. D., he declined the honor, saying that "he could not accept as a gift what he had not earned as a right." In the later years of his life, having

doubtless been compelled thereto by failing health, he withdrew from the ministry and settled in the western part of the State of New York, where he died in the Lord after a long and useful life.

In 1834 Rev. James Caughey was sent to the Burlington charge. He was one of the greatest revivalists of the nineteenth century. He came to this country from Ireland when a boy. He worked at the miller's trade in Troy, N. Y., where he was converted and joined the M. E. Church. He soon felt the divine call to the ministry, which, like the Apostle Paul, he at once obeyed. Not long after he joined the Troy Conference, and in 1831 he landed in Burlington from the steamboat on his way to his first appointment at Essex, Vt., with a horse and saddle-bags containing his library and all his earthly possessions. He was stationed at Peru, N. Y., in 1835 and 1836, and at Plattsburgh in 1837, Burlington again in 1838 and White-hall, N. Y., in 1839. It was here that he received his wonderful call to the work of an evangelist in 1840. For full particulars the reader is referred to his book, "Earnest Christianity," hundreds of copies of which are now in the private libraries of Methodist families. The following year he went to England, where he remained six years, and at Leeds, Birmingham and everywhere he went he was in a constant flame of revival. Souls were saved and believers sanctified by scores and by hundreds. The English Methodists have a way of keeping an exact account of their revival work, and before Brother Caughey's return to Burlington at the end of the first six years, the record of conversion and sanctification was over 31,000. He continued his evangelistic labors for more than 25 years,

returning to Burlington from time to time to rest, and to write his books, which had a wonderful sale, one of them (*Showers of Blessings*) reaching 71,000 volumes. He returned to England twice after his first visit and the same results always followed. It is safe to affirm that 65,000 persons have experienced the benefits of his preaching, either by conversion or by being led into a higher life. During his last sojourn in England he was taken sick and carried to a hospital. Here an English lady took care of him, and he married her and brought her to Burlington with him on his last return. She was a woman of culture, a fine musician and song-writer, and a good vocalist, but was full of English prejudices and utter contempt of everything American. Brother Caughey did not stay long in Burlington after his final return from England, but purchased a house in New Brunswick, New Jersey, to which he removed in 1870, and where he lived in great seclusion till his death in the autumn of 1890 in a ripe old age, being over 80 years old. His widow remained in New Brunswick until the autumn of 1893, when she returned to her friends in England. Brother Caughey was a man who lived by rule as much as did Mr. Wesley. He was an incessant worker, redeeming the time, and making the most of it. John Wesley had a longer career, living to be almost 88 years old and working till the last, while Mr. Caughey was obliged from heart trouble to give up almost all labor, certainly all preaching for the last twenty years of his life. There can, however, be no question but that in point of wonderful results in a given time, James Caughey occupied the front rank for all great names in

Methodism. This was the opinion of Rev. John Haslam, who knew him intimately.

In 1835 came Rev. Russell M. Little to the pastorate of the Burlington Church, and again in 1836. He was a young man about 26 years old. He was married and had one child. He was a man of fine presence, an excellent preacher, a good organizer, and a faithful pastor. After a few years his health failed, and being thus thrown upon his own resources, he began to look about for some means of a livelihood. He went to Glens Falls, N. Y., where he associated the capital and formed the Glens Falls Fire Insurance Company, one of the best in the country, and whose business spreads from Maine to California. He became its president and continued so to be till his death in 1890, at the age of 80 years. His business ability and good judgment in the management of the institution he had created made him wealthy, but not like many rich men, penurious. He possessed a generous soul, and an open hand, and was a man of large influence in the councils of Methodism. He continued to act as a supply occasionally, notwithstanding his age and the cares of his business, even in the last years of his life. It was by him that the writer was baptized and received into the Church in 1837. In his farewell sermon he stated the membership of the church to be one hundred and twenty-seven. This was in the spring of 1837. The minutes of the quarterly conference of April 29, 1837, show 15 teachers in the Sunday school, 75 scholars and 50 volumes in the library.

The annual conference of 1837 sent the Rev. John Pegg to the pastorate of Burlington. He was an Englishman of very quiet manners—even and moderate in all his

ways. He visited but little among the members and his pastorate was devoid of incident. His preaching aroused no enthusiasm, and his efforts at revival were a failure. The writer does not remember ever having shaken hands with him during his pastorate, although always at church and Sabbath school. His Sunday morning prayers were so nearly stereotyped that one could tell what he was going to say in different parts of his prayer. One of his sons afterwards became an able and useful minister in the Troy Conference.

In 1838 Rev. James Caughey served the Burlington church for the second time, as mentioned before. Up to this time and for a while after, the church edifice was a very plain structure, without a steeple or a tower. This good man generously gave \$400 and solicited other funds among his many friends in Canada and elsewhere, until he had raised \$600, and with these funds a beautiful tower was built up from the ground, adding greatly to the appearance of the building. It also appears from the minutes of a quarterly conference holden on the 29th of June, 1835, that he paid into the hands of the treasurer \$400, being "**a donation from Canada for the purpose of paying for the land on which the Methodist Church stands.**"

In 1839 came the Rev. John Haslam to Burlington. He was a full-blooded Irishman, with a rich Irish brogue. He was a man of powerful physique, full of genuine Irish wit and good humor, an earnest Christian and mighty in the Scriptures. After taking his text he would announce his propositions and demonstrate them by quotations from the Bible, always giving chapter and verse, and often quoting 40 texts from memory. He practically had the

whole Bible at his tongue's end. Truly he was a "workman that needed not to be reproved." He was a terrible enemy of rum selling and rum drinking and drew upon himself the wrath of that class of people. At that time the open saloon and the open bar were everywhere in Burlington, and there was more drunkenness in a population of 3,000 than there is now with 18,000. An incident occurred in the autumn of that year (1839) which emphasized the terrible results of the liquor traffic. The parsonage was then on the north side of Main street, about 15 rods east of the residence of Hon. H. W. Allen. A party of fellows who had been out on a spree, while passing the parsonage in the night, set up the most horrid and unearthly yells, and so frightened the pastor's wife, who was in delicate health, that she died not long after. She was an American lady from a strong Methodist family in Peru, N. Y. In those days most of the stores were general stores, and all kinds of liquors were kept in the back room, and sold as freely as groceries. An advertisement of one firm ran thus:

"Pure juice and shovels,
"Glass ware and hammers,
"Cedar posts and the best of butter."

And so on to the end of the list. This will serve to explain the meaning of a general store.

It was in June of this year (1839) that the Congregational Church, known as the "White Church," a beautiful structure facing north and painted white, was burned, the fire having been set in the belfry. This was the third of six public buildings that were burned that year, every one of them happening **Saturday night**. It often happened

that fifty citizens were out watching at night. The situation became very serious. Every well-informed person knew the who and the why of these burnings. At length a warning was given that if they did not cease there would be trouble. They ceased. One was sent to Windsor for four years. He was the man who burnt the White Church. The present structure, Dr. Atkins' church, was built the following year.

In 1840 and 1841 the pastor was Rev. Stephen Decatur Brown. He was born in Swanton, Vt., September 13th, 1815. He was the son of a noted lawyer, and studied for the legal profession. But God called him to the ministry, and like Paul he at once obeyed the divine call. In the autumn of 1836 he was studying with Rev. R. M. Little, then preaching in Burlington, being then but 21 years of age. His young and ardent spirit seems to have been from the beginning inspired with a passion for saving souls. This passion never abated during all his long and useful ministerial life. He commenced a series of meetings in South Burlington in the old school house where the writer, who claims him as his spiritual father, attended school. Many other young people in the neighborhood were also converted at that time, most of whom have died in the Lord. A more extended biography and obituary will be found elsewhere.

In 1842 came Rev. Berea O. Meeker to the pastorate of the church. He only stayed one year at that time, being probably removed by his own request in consequence of a difficulty between himself and certain members of the official board. In the early spring of 1843, a Millerite by the name of Gray came to Burlington, whether by request

or otherwise cannot now be known. Brother Meeker had commenced revival services with good prospects and in the midst of it this Millerite was permitted to come in with his hideous paintings of the four beasts of Old Testament prophecy, and give lectures on the Prophecy of Daniel to prove that Christ was coming that year. This was contrary to the earnest remonstrances of the pastor, and from the time he began his lectures, the revival spirit began to wane and it took only three or four days to kill it altogether. Then there was a hot discussion, which probably led to a change of pastors, for he said to the writer: "They may get a man after their own heart," and so it came to pass that the next annual conference sent Rev. Thomas W. Pierson to Burlington and returned him in 1844. During this pastorate there were no events of striking interest connected with the Church. It is, however, proper to notice that in the winter of 1841-42 Mr. J. A. Perry, a very superior teacher of vocal music, taught a very successful singing school in the Methodist Church with far-reaching and permanent results. He had a fine voice, a fine personality and a way that pleased everyone. The school was a large one and its sessions were held in the new lecture-room which had been built on the church lot under the supervision of Rev. Stephen D. Brown in 1841. The choir was reorganized with a membership of about forty and was said to be the best choir in Vermont.

In 1845 came Rev. William Ford to the Burlington charge. He remained but a single year. He was a man of gentle manners, a good preacher and a faithful pastor. It was by him that the writer was married in the autumn of that year. He has long since gone to his reward.

Rev. H. L. Starks was appointed to Burlington in 1846 and returned the following year, 1847. He was a man of commanding presence, fully six feet high, with a countenance in which dignity, benevolence and Christian grace were blended. He was greatly esteemed not only by his own Church, but also by the pastors of the other churches, as well as by all classes of people. He did the Church much good, and left it in a healthy condition. It was under his pastorate in the year 1846 that Samuel Huntington was converted and with his wife joined the Church.

In 1849 came Rev. Elijah B. Hubbard. The writer's acquaintance with him was very limited. His health failed during his first year and he became violently insane. He was taken to Glens Falls, N. Y., as soon as he was able to endure the journey and never returned to us again.

In 1849 and 1850 Rev. Lester Janes was pastor in Burlington. He was a man of pleasing manners, a perfect gentleman, an earnest preacher, and a friend of Rev. James Caughey, one of the greatest revivalists of his time, and who for more than a quarter of a century made Burlington his headquarters, and his resting place during the intervals of revival work, and where he prepared several of his books for the press. They often took long rambling walks together by way of rest from their studies and labors. He was followed in 1851 and 1852 by Rev. Thomas Dodgson. He was an Englishman, with his full share of English doggedness. He was a fairly good preacher, but had a remarkable habit of stating a proposition twice, using a different set of words each time, and this he carried to his minor sentences, so that his sermons were full

of tautology. His nerves were shattered by immoderate indulgence in the tobacco habit, and he often gave way to passion, even in the pulpit, prostituting that sacred place to the unworthy purpose of publicly castigating some member of his congregation who had offended him, although without calling their names. His wife died in the first year of his ministry. He married again before the end of his second year. His next appointment was at Bristol, where he died and was brought to Burlington and buried by the side of his first wife, in the old cemetery. It was a wonder to many how a man bred to the trade of a shoemaker could preach as well as he did. The fact that he ordered through Mr. Samuel Huntington some English books and that they proved to be four large volumes of English sermons, may furnish some explanation of the matter.

At this time Burlington was a place of less than 5,000 inhabitants, but it was the opinion of good judges that more liquor was sold by one firm, that of Davis & Curtis, corner of King and Battery streets, than was sold in the entire city in 1890 with a population of 18,000 under the prohibitory law. Mr. Davis committed suicide by throwing himself into the lake; Curtis died in the poorhouse in Essex, N. Y., and his son became a sot. This is the true history of a rum-selling family.

In 1853 and 1854 Rev. Chester F. Burdick was pastor of the M. E. Church in Burlington. He was a young man of fine personal appearance and was an excellent preacher, sometimes rising to eloquence in his discourse. He was faithful to all the interests of the Church. He was associated with the wonderful revival which began in the late

autumn of 1854—the second year of his ministry. In December of the above year the official board had invited Rev. Fay H. Purdy, a noted and successful revivalist of western New York to come and hold revival services. Before beginning his work he asked for and received the unanimous vote of the Church that they would stand by him in his work, and approve of his methods. To this agreement they faithfully adhered, both with him and also with Dr. Redfield, who followed him, and the result was the mightiest revival that Burlington ever saw and which shook all Vermont. He was a man of great spiritual power—so great that one felt it instantly on coming into his meetings. He held continuous meetings for three weeks, during which time many were converted and many believers were sanctified. When he left he was succeeded by Rev. John W. Redfield, another noted revivalist, who continued the meetings for six weeks longer, at the end of which time there had been so many conversions that the small church edifice we then had would not suffice to seat our own members. I will pause here to say that I have listened to the saintly and now sainted Bishop Simpson, but never have I heard such divine eloquence as poured forth from the lips of this devoted and faithful servant of the Lord Jesus Christ. At the close of nine weeks of protracted meetings at the church, the revival went on in cottage meetings, in various parts of the city during the entire summer and away into the autumn. In fact it continued in its reflex influence for years, and there are yet living many who can testify to its blessed results, although more than forty-seven years have intervened. Truly it was a wonderful work of grace. At the close of the public

revival services in March, 1855, eleven classes had been formed, one of which numbered seventy members, and the question what should be done to relieve the congestion and accommodate the increased and still increasing membership, became a very pressing one. There was not seating capacity in the small edifice we then had, and something must soon be done. Among the old members, there was great diversity of opinion as to the proper course to pursue. Some advocated the enlargement of the church, while others believed that a new church should be built, and still others favored the do-nothing policy. The official board met and discussed the situation from week to week. In the meantime opinion was crystallizing and developing two parties. At length a resolution was passed in the board, of which the writer was then a member, declaring it expedient that a new Church should be formed and requesting the Troy Conference to send two preachers to Burlington. Accordingly Rev. Berea O. Meeker and Rev. Lorenzo Marshall were sent, but as the Conference did not favor the division, and the establishment of a new Church, it was hoped to head off the movement, in which case Marshall was to be sent to another charge, but so many were in favor of the new movement that it was found impossible to prevent it, so a meeting of the entire membership was held, and as each member's name was called they were requested to say "First Church" or "Second Church." When all the names had been called it appeared that seventy-six members had elected to join the new organization. At a meeting of the members of the Second Church, Samuel Huntington, James Lewis, Amasa Drew and Andrew Howard were elected stewards, and Samuel Huntington,

Burnham Seaver and Heman Vickery, leaders. A committee was formed consisting of Samuel Huntington, Amasa Drew and James Lewis, to select and purchase a site for a new church. At the next meeting of the board they reported that they had bought and paid for a lot on the southwest corner of Pine and Cherry streets, each one paying \$200. In the meantime, the third story of Concert Hall had been rented and fitted up with seats, and the meetings of the new organization, now called "Pine Street M. E. Church," were held there through the summer of 1855.

A subscription was at once started, and such was the favor with which it was received, and so rapidly did the fund increase, that the committee felt warranted in commencing the work of building a new Methodist Church edifice. This was begun in May and was carried forward so rapidly that the building was enclosed and the basement finished and occupied early in September. An efficient Sunday school was organized, which for 12 years did effective and valuable work, soon becoming the largest Sunday school in the city and reaching a class which had never been reached before. At the very beginning an infant class was formed, which soon came to include more than one-quarter of the school and was the first infant class ever formed in the Methodist Church in Burlington. Not long after this, the First Church, which notwithstanding its depletion of numbers, had been left both numerically and financially stronger than it was before the revival, established the second infant class, both of which did successful work during the twelve succeeding years in which there were two churches. When at the end of

twelve years the two churches became merged in one, the two Sunday schools of course became consolidated, and it has gone on with ever increasing numbers and interest to the present day. In September, 1855, the basement of the new church having been completed, as before stated, revival services were at once begun and continued with unabated interest for six weeks, during which about fifty persons were converted. It might be said, however, that Pine Street Church was always pervaded with the revival spirit and conversions were of common occurrence during the whole of its glorious history. I will here mention one of many incidents which were the outcome of the great revival of that year. While the six weeks' protracted effort just mentioned was in progress, one evening after the altar service, Rev. James Caughey, the great revivalist of that period, who had returned from his last visit to England, and was stopping in Burlington, arose and addressed the audience nearly in these words: "There is a man here who is back-slidden and who is now resisting the divine call to return, and is fighting against the Holy Ghost." Here he paused—a solemn silence fell upon the audience. He appeared greatly distressed and continued as follows: "I wish that man would make himself known. If he only would, I feel that he would be restored. God's spirit is here ready to bless." Before he had done talking a stranger arose and interrupted him by saying: "**I am that man.**" He then walked to the altar, where he knelt and prayed and was gloriously saved. It proved to be a Mr. Bundy from St. Albans. He was a portrait painter and before he backslid had done successful evangelical work. He immediately resumed the work he had laid down, and

not long after he removed to Springfield, Vt., and the next we heard of him, 60 persons had been converted through his labors. In the spring of 1856 the Troy Conference held its session in Burlington, and Rev. Berea O. Meeker was appointed to the First Church and Rev. William R. Brown to Pine Street Church. They were both very able men and both labored earnestly for the welfare of their respective flocks and for the conversion of souls. Both were good preachers, Rev. Mr. Brown being especially so. He was, however, a man very tenacious of his opinions, and his own ways, and made some enemies in the Church.

In 1857 Rev. William R. Brown was re-appointed to Pine Street Church and Rev. William A. Miller was sent to the First Church. Brother Miller had a long and varied career, having at one time left the Methodist Church and is reported to have become a Unitarian, and for a time went South. He at length returned North, and again joined the Troy Conference. He was a good preacher and his written discourses were exceedingly fine. His eloquence at times rose almost to sublimity. He has long since passed away. In 1858 Rev. William A. Miller was returned to the First Church and Rev. David B. McKenzie was sent to Pine Street Church. He was a Scotchman with a powerful voice. I find the following concerning him in my Recollections of Methodism, written nine years ago: "He had a remarkable faculty of wrapping up an idea in a great number of words."

In 1859 Rev. Lorenzo D. Stebbins was sent to the First Church and Rev. James M. Edgerton to Pine Street Church. Of the former, the writer is able to say but lit-

tle, for want of information. Of the latter, it can be said that he was both a good preacher and a good painter, having done some especially fine work upon the steamboats of the Champlain Transportation Company. During his pastorate in Shelburne, through his personal labors, many heads of families were converted and brought into the Church. His work in Pine Street Church was characterized by zeal and faithfulness, and both the churches were steadily growing in numbers, strength and influence. Thus it continued up to the time when an unfortunate affair in the First Church caused a disruption which came very near destroying it, of which more hereafter. In 1860 Rev. Andrew Witherspoon was sent to the First Church and Rev. James M. Edgerton was returned to Pine Street Church. Dr. Witherspoon was a very superior man. With a splendid physique, a fine presence, a courteous manner and a kindly disposition, he was a perfect gentleman and he preached like an angel. He ought to have been a bishop.

I would here remark that every great revival in the Methodist Church is sure to produce from among the converts men who are especially called of God to the work of ministry, and the revival of 1855 was no exception to the rule. Among these so called, and who responded to the call, were Rev. Rodney H. Howard, a graduate of the U. V. M., Rev. Joseph Austin, Revs. Freeman, Wicker, Casavant and others whose names are not now remembered, but whose names are in the Book of Life.

In 1861 Rev. Andrew Witherspoon was returned to the First Church, and Charles H. Richmond was sent to Pine Street Church. Brother Richmond was a good man,

conscious and faithful in all his ways, but inclined to melancholy. He seldom smiled. He was one of those characters delineated by Bunyan in his Pilgrims' Progress, whose Christian experience always runs in a minor key, or as Bunyan puts it, "who play the sackbut." Yet he was a true saint and a more exemplary man, both in word and act, never was sent to Burlington.

In 1862 Rev. Horace Warner was sent to the First Church, and Rev. Volney M. Simonds to Pine Street Church, having been transferred from the Vermont to the Troy Conference for that purpose. He was a man of pleasing address, and had been chaplain to the 5th Regiment of Vermont troops, serving in the War of the Rebellion. But he had not been long in Burlington before he began to preach doctrines which no Methodist could accept. This was soon followed by reports of conduct unbecoming a Christian and a minister of the gospel while in the army. The Church bore with him as best they could, but in the spring of 1863 he was tried by the Vermont Conference, holding its annual session at St. Albans, which conference had absorbed the Burlington District during the previous year. He was found guilty and expelled from the conference. He immediately returned to Burlington and joined the First Church on probation. In 1863 Rev. Horace Warner was returned to the First Church and Rev. William R. Puffer was sent to Pine Street Church. These were the first appointments to Burlington by the Vermont Conference.

In 1864 Rev. Leonard S. Walker was sent to the First Church, and Pine Street Church was supplied by Rev. M. K. Petty, professor of mathematics in the University of



REV. A. L. COOPER.

Vermont. A notice of these men will appear elsewhere. In 1865 Rev. Henry K. Cobb was sent to the First Church, and Rev. Alanson L. Cooper to Pine Street Church. Bro. Cooper remained in Burlington but one year. The next year he was appointed presiding elder of the St. Albans District of the Vermont Conference. He was a man of deep personal experience—a man whom to know was to love. After long and faithful service as pastor and presiding elder he was appointed conference evangelist in the Vermont Conference, which position he still holds and fills with great acceptance. Seldom, if ever, does he go to assist in revival work at any charge but conversions follow, and the spiritual interests of that charge are built up. His present residence is Randolph, Vt.

A short sketch of the inception and progress of the Vermont Conference will now be in order. Some years previous to 1860 a part of the New Hampshire Conference lying along the eastern bank of Connecticut river, together with that part of the Troy Conference lying on the east side of the Green Mountains were, by act of the General Conference, erected into what was known as the Vermont Conference. Subsequently, that part which lay in New Hampshire was ceded back to the New Hampshire Conference. Then began a struggle by the Vermont Conference to absorb all Vermont territory without the least regard to the wishes and feelings of Methodists in that territory, and especially in the Burlington District. In this they succeeded for a time, so that in 1864 the Vermont Conference being that year held at St. Johnsbury, the whole State was in the Vermont Conference. This state of things continued with increasing bitterness, until

the next session of the General Conference, when the Burlington District was again placed in the Troy Conference. But this did not end the controversy. The Vermont Conference, being still as determined as ever to have the territory, continued to agitate for it and once more it was placed there. But the Methodists of the Burlington District, having always been affiliated with the Troy Conference by ties that could not be easily severed, and having, against their earnest protests, been torn from associations that were very dear to them, it soon became evident that they would never submit to remain as they then were. This state of things continued through four or five quadrenniums and was finally terminated by the transfer of the Burlington District back to the Troy Conference for the second and, it is to be hoped, for the last time. This result, so greatly desired, and so satisfactory to the Methodists of the district, was brought about largely through the efforts of Rev. Merritt Hulburd of precious memory, ably seconded by Rev. Homer Eaton, both of whom had been pastors in the Burlington church—the latter being now senior agent of our great publishing house in New York, and the former having passed on to his reward.

In 1866 Rev. Isaac McAnn was sent to Burlington, and returned in 1867, Prof. Petty supplying Pine Street. Under Brother McAnn's auspices the two churches were united, the details of which are given elsewhere. Bro. McAnn was noted for his success as a unifier of churches, and to his reputation in that line was probably due his appointment to Burlington.

One year previously, at the close of Rev. L. S. Walker's pastorate in the First Church, they had asked that their

pulpit be left vacant, intending to employ V. M. Simonds. When, therefore, Rev. H. K. Cobb appeared as the appointee of the Conference, he was told that he was not wanted. He then wrote to the presiding elder, explaining the situation and asking for instructions. He was advised to remain. As a majority of the official board were against him, he saw fit to drop two of the leaders and appoint two new ones that would give him a working majority. This act so incensed the Church that twenty-seven of the best paying members took letters and left. Some went to the Baptist Church, some to the Congregational, and some to other churches, but most of them came over to Pine Street Church, thereby greatly adding to its strength while at the same time greatly weakening the First Church. In this condition they went on for a while longer, and then there came a proposition from the latter that the two churches unite and that a new and larger and better edifice be built, one that would be a credit to the denomination. This plan had the hearty support not only of the Conference, but of the bishops as well. It was at first opposed by many members of Pine Street Church, which from its beginning had been a strong and successful and prosperous Church. But as the situation became fully understood, and that union was the only way to save the First Church from financial disaster and to place Methodism on a safe and substantial footing, the membership became practically unanimous in support of the measure. In pursuance of this purpose, Bishop Simpson was requested to come and effect the consolidation of the two churches. He came, and after a conference with the official board of each church, then with the two boards as

one, an agreement was reached whereby both boards resigned and a new board was chosen, made up in part from each of the old boards. A meeting was held on the evening of the same day, at which fifteen of the twenty-seven members who had left the First Church on account of the unfortunate Cobb affair, went up to the altar in the old M. E. Church and handed their letters to Bishop Simpson, who passed them to Rev. Isaac McAnn, who was the only Methodist minister sent to Burlington that year. It was a scene never to be forgotten.

It is probable that had the First Church retained its financial and numerical strength as it was after the division in the spring of 1855, there would never have been a union of the two churches, as Pine Street Church had always been prosperous from the beginning. But in view of the condition heretofore set forth, which brought the two churches together, there can be no question as to either the wisdom or the expediency of the measure, and subsequent events have amply justified the movement. The Methodist Church yields to none in this city either in spirituality of its membership or the number and scope of its Christian activities.

In 1867 Rev. Mr. McAnn, as before stated, was returned to Burlington. During this year, which was his last at Burlington, the Troy Praying Band, which was a noted company of evangelists under the leadership of Joseph Hillman, Esq., of Troy, and was mostly made up of substantial business men of high Christian character, came to Burlington and held a series of revival services, during which many were converted and seventy-five joined the Church at whose altars they had given their



THE SECOND M. E. CHURCH,
As it now is.

hearts to God. The two churches, now strongly united in one, were very anxious for Brother McAnn's return for the third year, but he declined the honor and was made supernumerary and the following year was presiding elder of the St. Johnsbury District. Brother McAnn was in a certain sense "**a man without a country,**" having been born on the ocean, but he was a man that any country might be proud of. Had he been born a little earlier he would have been an Irishman. Had he been born a little later he would have been a Canadian. He passed the early part of his life in Canada, where he was converted, joined the Canada Conference, and subsequently removed to the States and became a member of the Vermont Conference. I first knew him as such in 1864. He afterwards taught in the South under the auspices of the Freedman's Aid Society and later he came back to the Vermont Conference and was stationed at Woodstock. It should here be said that after the reunion of the two churches and until the new church was finished, the usual services and church work were carried on in Pine Street Church.

In 1868-69 Rev. Durell W. Dayton served this Church. During his pastorate the new church edifice, which was begun the previous year, was so nearly completed that the chapel, which was the basement of the church, was finished and dedicated on the first day of April, 1869, the dedicatory sermon having been preached by Rev. S. D. Brown. On the 19th day of April, 1870, the audience room having been previously completed, the Church was dedicated, with all bills paid but with a debt for borrowed money of \$6,000. This amount was pledged through the efforts of

Chaplain (now Bishop) McCabe, on the day and evening of the dedication. The entire cost of the building, including the organ and bell, was \$63,941. Rev. D. W. Dayton, whose pastorate closed in May, 1870, was one of the oldest in point of service in the Troy Conference. He has only this year (1902) retired from active service in the ministry, and though drawing near to fourscore years of age, is apparently as active and virile as ever.

Mr. Dayton was succeeded by Rev. David W. Gates, one of the ablest men in the Conference and now presiding elder of the Troy District, who served the Church during the next two years. Then came Rev. Henry Graham for 1872 and 1873. He was a man of fine scholarly attainments, and during his pastorate looked carefully after the interests of the Church. He and Brother Gates are very noted men in the Troy Conference. He was succeeded in 1874 by Rev. William Heath, who remained three years. This was the beginning of a three years' tenure of office in the Burlington Church, which has continued unbroken up to the present time. It may be well to observe here that in the time of John Wesley a minister was only allowed to stay one year in a place, but could be sent to the same charge again and again, but only a year at a time. This rule prevailed until many years after the organization of the Burlington Church in 1823. The General Conference changed it to two years, then to three years, then to five years, and finally at its last session removed the time limit altogether.

Rev. Thomas Griffin was the next pastor, coming here in 1877 and remaining three years. He was a man of



REV. MERRITT HULBURD.

amiable and lovely character and was greatly beloved by all his people. He is still in the effective ministry.

Then came Rev. Merritt Hulburd of precious memory. He was converted at a campmeeting held on Shelburne Point in 1856, at the age of 14 years, and at the age of 18 was a member of the Troy Conference and was stationed at Shushan, N. Y. He was a man of powerful eloquence. He had in this respect no superiors in the denomination. He was also a man of great personal magnetism, and wherever he labored he made many friends. During his pastorate here he held revival services and was assisted by Mrs. Hammond, and a large accession was made to the Church, mostly from our young people. He died in Wilmington, Delaware, in 1896. "That life is long which answers life's great end."

In 1883 came Rev. Marion Jump to the pastorate of this Church, which he faithfully served for three years, retiring with the love of the entire Church. He was and is a man of kind and tender heart and a very sympathetic nature. He was the best, or at least, one of the best, to manage a prayer meeting that the writer ever knew, and the social meetings under his management were special seasons of grace. He is still in the effective work, and his occasional visits to Burlington are sure to bring out a spontaneous ovation.

In 1886 came Rev. Homer Eaton for the next three years. He and his brother Joel have been a great power in the Conference as well as out of it, the latter having been one of the presiding elders of the Conference for several quadrenniums. This was the last pastoral appointment of Rev. Homer Eaton, he having been elected in 1899 jun-

ior publishing agent of the Book Concern, the firm name of which then became "Hunt and Eaton." He is now the senior and it is "Eaton & Mains."

In 1889 came Rev. Henry A. Starks for the next three years. He was a man of fine education, a fine Bible scholar and reputed to be the richest member of the Troy Conference. It is, however, a well known fact that Methodist ministers are seldom wealthy. This is due largely to the fact that they seek first the Kingdom of Heaven and its righteousness, as well as to the fact that they are generous givers. The writer in his 70 years' acquaintance with them does not remember a stingy minister. Brother Starks was for many years a professor in Wesleyan University, Middletown, Conn., but has resigned. He finds plenty of friends to greet him whenever he comes back to his former charges.

In 1892 Rev. Thomas G. Thompson came to Burlington for the next three years. He was born and reared a Romanist, but when he listened to the truth as it is in Jesus and received Christ into his heart, he left Romanism and joined the Methodist Church, and receiving the call of the Master, he soon entered the ministry. For this he was ostracized from his family. This continued for many years and caused him great anguish of spirit. There has since been a reconciliation, however. Brother Thompson has ever been a hard working and successful minister, and is still in the work, having been for the sixth time returned to one of the churches at Gloversville, N. Y., a church of nearly 1,000 members, and was never more faithful or more successful than now. He it was who planned and executed a memorial service to commemorate the or-



REV. THOMAS G. THOMPSON.

ganization of the M. E. Church in this city, then a village, in 1823. It was done on Sunday, October 21st, 1894, and was the 71st anniversary, or next to it, the actual anniversary being the day following, but it was thought best to have the exercises on Sunday. It was also due to his energy and earnest effort that the money was raised to purchase the Russell property adjoining the Church, and there has never been a time before nor since when it could have been done, and he could not have done it a month later. He was rewarded for his zeal by enmity on the part of some, and one or two made it a pretext for leaving the Church. Let us look at the outcome. We paid \$7,000 for the property, we sold the old building for about \$30, the city took a part of the land for a street and paid us a fair price, and we had the largest part left, which gives us a beautiful lawn not surpassed in the city, and according to good judges the finest church property in the city. The Church has abundant cause to remember Brother Thompson with gratitude. It was his recognition of the writer which was one of the steps that led up to the publication of "Voices of Song."

Brother Thompson was succeeded in 1895 by Rev. H. S. Rowe, who came to us with a record of twenty-five years or more of labor in the gospel ministry. He was a pleasant man to meet and a faithful servant in the vineyard of the Master. During his pastorate this pleasing incident happened: A little motherless girl, a member of the Sabbath school, not 12 years old, made it known to her friends that she desired to join the Church so that she could partake of the holy communion, and thus remember her dear Saviour. As soon as it was made known to Brother Rowe he

at once took steps to receive her into the Church, of which she is now a happy communicant and a faithful Christian. He is still in the work.

In 1898 Rev. Charles L. Hall was appointed to Burlington. He was a faithful and earnest preacher, and the spiritual as well as the financial condition of the Church improved under his administration. His wife was a true and helpful helpmate, with a warm heart and a ready hand for any work in the Church. Brother Hall was the son of Rev. Aaron Hall, who still lives, hale and active at the age of 87, having served the Church as a faithful minister of Jesus for more than half a century. In the spring of 1901 Rev. Charles L. Hall was appointed to Greenwich, N. Y., and was succeeded by Rev. Junius E. Mead, a graduate of Middlebury College, he and his wife being both natives of Vermont.

We have now reached the end of our narrative, so far as the ministration of our pastors is concerned. It remains to bring together facts concerning the work of the Church. Its membership is now not far from eight hundred and the Bible school in all its departments over four hundred.



THE M. E. PARSONAGE.



Rev. J. E. Mead

1901-19

PASTORS OF THE FIRST M. E. CHURCH,
BURLINGTON, VT.

N. Y. CONFERENCE—CHAMPLAIN DISTRICT.

1823-24 Noah Levings.
1825 Robert Travis.
1826-27 Joshua Poor.
1828 Orville Kimpton, Henry Chase.

N. Y. CONFERENCE—PLATTSBURGH DISTRICT.

1829-30 Charles P. Clark.
1831 Elijah Crane.
1832 Elijah Crane, Abiathar M. Osborn.

TROY CONFERENCE—PLATTSBURGH DISTRICT.

1833 John Pegg.
1834 James Caughey.
1835-36 Russell M. Little.

TROY CONFERENCE—BURLINGTON DISTRICT.

1837 John Pegg.
1838 James Caughey.
1839 John Haslam.
1840-41 Stephen D. Brown.
1842 Berea O. Meeker
1843-44 Thomas W. Pearson.
1845 William Ford.
1846-47 Henry L. Starks.
1848 Elijah B. Hubbard.
1849-50 Lester Janes.

HISTORY OF THE M. E. CHURCH

1851-52 Thomas Dodgson.
1853-54 Chester F. Burdick.
1855-56 Berea O. Meeker.
1857-58 William A. Miller.
1859 Lorenzo D. Stebbins.
1860 Andrew Witherspoon.

VERMONT CONFERENCE—BURLINGTON DISTRICT.

1861 Andrew Witherspoon.
1862-63 Horace Warner.
1864 Leonard S. Walker.
1865 Henry K. Cobb.
1866 Isaac McAnn, McKendree Petty.
1868 Durell W. Dayton.

TROY CONFERENCE—BURLINGTON DISTRICT.

1869 Durell W. Dayton.
1870-71 David W. Gates.
1872-73 Henry Graham.
1874-76 William J. Heath.
1867 Isaac McAnn.
1877-79 Thomas A. Griffin.
1880 Merritt Hulburd.

VERMONT CONFERENCE—BURLINGTON DISTRICT.

1881-82 Merritt Hulburd.
1883-84 Marvin D. Jump.

TROY CONFERENCE—BURLINGTON DISTRICT.

1885 Marvin D. Jump.
1886-88 Homer Eaton.
1889-91 Henry A. Starks.
1892-94 Thomas G. Thompson.
1895-97 Henry S. Rowe.
1898-00 Charles L. Hall.
1901 Junius E. Mead.

**PASTORS OF PINE STREET M. E. CHURCH,
BURLINGTON, VT.**

1855 Lorenzo Marshall.
1856-57 William R. Brown.
1858-59 David B. McKenzie.
1860 James M. Edgerton.
1861 Charles H. Richmond.
1862 Volney M. Simons.
1863 William R. Puffer.
1864 McKendree Petty.
1865 Alanson L. Cooper.

BIOGRAPHICAL SKETCHES.

Thomas Gray, whose immortal elegy to the unhonored dead will be read and re-read as long as time endures, has paid a just and worthy tribute to the good, the virtuous and the pure of all lands and all ages; men whose humble lot forbade the development of latent talents which but for their poverty might have blessed the world. That tide of unknown humanity still sweeps onward in its toilsome journey "along the cool sequestered vale of life," still keeping "the noiseless tenor of its way." Every city, every hamlet and every church of long standing has contributed its share; and the churches of Burlington have been no exception to the rule. It is the purpose of the writer to pay a just tribute to the men in our own Church, whose lives have been a blessing to the community, whether they possessed much or little of this world's goods, and some of whom will never have any other memorial in this world.

John Knox Gray was born at Townshend, Vt., Oct. 20, 1802. He came to Burlington and learned the carriage-maker's trade of Simon Willard. He afterwards worked as a journeyman for Truman Seymour, a prominent man in early Methodism in Burlington. While thus employed he was converted at a meeting held in the house of John D. Perigo. Brother Perigo died in 1837 and Brother Gray bought the business. On the 10th of April, 1831, at the age of 29 years, he married Miss Jane Barney

at St. Albans and they took up their residence in Burlington, where he had already established himself in business. About this time he commenced an active Christian life and for nearly 40 years was a representative man in Burlington Methodism. When the first M. E. church edifice was built in 1833, he subscribed more than he was worth at that time, but he lived to pay every dollar. He served the Church as class leader, steward and trustee during the greater part of his Christian life. He was a good singer and for many years was the main dependence of the Church to lead the singing, especially in the social meetings. He was always genial, always cheerful and always kind. He died in Burlington, March 23d, 1868. The writer was privileged to render some service, watching with him in his last sickness. His widow still survives (1903), having passed her 91st birthday.

Heman Vickery was converted at the altar of the first M. E. Church about 1839. He learned the carriage-maker's trade with John K. Gray and carried on the business until about the year 1872, when his health failed. He went to Pana, Illinois, the home of his third wife, where he died in 1876 at the age of 56 years. For over 30 years he was a faithful and devout member of the Church. He was one of the original 76 who first formed Pine Street Church. During the greater part of his Christian life he was a faithful class leader, and thus a member of the official board. He was an honest, upright man, "diligent in business, fervent in spirit, serving the Lord." He was a good singer and a member of the choir, and much depended upon for his help in the social meetings. His third

wife survived him, and may yet be living at this date (1903).

Almus Truman was one of the first board of trustees of the Methodist Church and one of its founders. The following just tribute to his Christian life and character appeared in the Vermont Witness of October 21st, 1875, published in Burlington by Rev. William Atwater: "Died in this city, October 8th, Captain Almus Truman, in his 76th year. Captain Truman was born in Grand Isle in June, 1800. He was bred to the life of a sailor and suffered the vicissitudes of a sailor's life. For many years he sailed Lake Champlain in command of many crafts, among which were the steamers Washington and little Western, closing with the steamer Winooski in 1850. At one time his vessel was wrecked in a storm and nine passengers were drowned, himself just escaping the same fate. For a time he was in the shipyard at Vergennes, which was then owned by Captain Sherman. Captain Truman married Miss Betsey Pardo and reared a family of eight children, five of whom survive him. Mrs. Truman died in the year 1853. His religious sentiments were in sympathy with the Methodist Church, of which he was an active member for more than 50 years. Of his religious life we learn that he was converted in Ogdensburg, N. Y., about the year 1822 or '23, when he united with the Methodist Episcopal Church, of which he remained a member until his death. In the year 1827 he removed from Ogdensburg to Burlington, which has been the place of his residence most of the time since. At the time of his coming here there was no Methodist Church edifice and but few members of the society in the place. As the

Methodists were very unpopular people at that time in Burlington, it was difficult for them to obtain a house in which to hold their meetings. Being driven from one place to another they found it inconvenient and resolved on erecting a small chapel, as it was then called, in which they could worship God according to the dictates of their own consciences. In this enterprise Capt. Truman took the lead and as there were none in the society who were wealthy or able to give large amounts, he mortgaged all his property to secure the funds and then went about the town and begged a dollar in a place to raise the money to carry on the work. Thus he continued to labor for the house of God until the work was completed so far that the little band of Methodists could meet in it for worship and were content to sit on rough plank seats which were without backs to listen to the words of life. When this was accomplished, Capt. Truman's heart was filled with joy and gladness such as it is impossible for us at the present day to feel. By constant and untiring efforts the house was at length completed and dedicated to the worship of the Most High. This work was accomplished in a great measure through his means and efforts. As he wished to have the primitive simplicity of Methodism retained in the Church, he was deeply affected when, in accordance with the fashion of the times, the free seats were rented and this landmark of the free-seated Methodist Churches was obliterated. During all his active years he was an untiring laborer in the house of the Lord. For more than 40 years he held a class leader's office and for some time he held the position of an exhorter in the Church. But whatever position he held he devoted himself to advance

the cause of God and lead men to Christ. The writer can well remember that after having completed the business of the day he was accustomed frequently to walk from three to five miles to hold an evening meeting and point the sinner to the paths of peace and salvation. As his life drew on to a close he proved to a full extent the faithfulness of the God in whom he trusted. As he had instructed his children to walk in the ways of wisdom, they in turn ministered to him in the days of age and sickness, anticipating his wants and relieving his distresses as far as it was in their power. In his last illness he was more than conqueror. The God he had served so faithfully did not forsake him in the hour of need, but gave him fully to test the truth of his favorite verse:—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on His breast I lean my head
And breathe my life out sweetly there."

Thus lived and died a true Christian man. We may have forgotten his labors and many, like the rising up of the Egyptian king who knew not Joseph, have risen up in the Church who knew not Father Truman and do not realize their indebtedness to him as one of the founders of Methodism in this place. But his warfare is accomplished and he has gone to the mansions of the blessed—

Where the rivers of pleasure
Flow o'er the bright plains
And the noon tide of glory
Eternally reigns.
Where the saints of all ages
In harmony meet,
Their Saviour and brethren
Transported to greet;

While the anthems of rapture
 Unceasingly roll.
And the smile of the Lord
 Is the feast of the Soul.

Ambrose Atwater was the son of Thomas Atwater of South Burlington. He was the eldest of four children, all of whom were staunch members of the Methodist Church. Their names were Ambrose, Almira, Luman and William. He joined the Church about three months before he was made a member of the first board of stewards in 1833. He was a quiet, faithful, unobtrusive man, always at work, and a man of wonderfully even temper, over which he had perfect control, even under great provocations. For 20 years and more he was librarian of the Sunday school, and for the 40 or more years that the writer knew him he was a member of the official board. Honest, upright and faithful till death, the M. E. Church in Burlington will ever owe to Brother Atwater a debt of gratitude for having rescued from oblivion many facts concerning its early history which he embodied in a brief record which is now in possession of the Church.

Ira Fobes was the fifth member of the first board of stewards. He lived near the High Bridge. He was always at church on Sundays and seemed to be always on the watch to prevent any ill-disposed person or thoughtless boy from committing any breach of the sanctity of the Sabbath or the sacredness of the place. Like Warner, Stewart, Cobb, Smith and others, he was a farmer. He married Estelle, the eldest daughter of Josiah Adams, who for 40 years lived in South Burlington near the town house on the Williston road. None of either family are known to be living.

Van Rensselaer Coon was one of the first board of stewards of the M. E. Church in Burlington. He was appointed in 1833. He was a mason by trade and was also a member of the Masonic fraternity. He lived on Main street, opposite the Gustavus Austin place. He was for a number of years identified with the early history of Methodism, but so quiet was his life that he never became conspicuous among his brethren. He died in the prime of life, being only 39 years of age at the time of his death. The writer remembers receiving some favor at his hands and expressing the hope that he would be able to do as much for him, heard for the first time, what he has often heard since, "**Do it for some one else.**"

Rev. Thaddeus F. Stewart was born in South Burlington, Nov. 6th, 1818. He was the only son and second child of Eleazer Stewart in a family of four, only one of whom is now living. At a very early age he was converted and became divinely impressed with the call to a holy life and the duty of becoming the ambassador of Christ. For a number of years he worked as an evangelist, preaching with good success and bringing many to lead a Christian life. In later years his health failing and his father and mother having died, he succeeded to the parental estate, which he continued to manage, preaching as an evangelist whenever the opportunity offered till his death, which occurred April 6th, 1886, at the age of 68 years.

McKendree Petty was born in Dorset, Vt., July 4th, 1827. He graduated at the University of Vermont in 1849. He became a tutor in the University in 1854 and a year or two later he was appointed professor of mathe-

matics, which position he held till failing health compelled him to resign. He held the position over 30 years. He died in South Burlington Sept. 23, 1887, aged 60 years. I will here insert a short extract from the University Cynic of Sept. 29, 1887: "During his professorship no graduate went forth from the college who was not deeply impressed with the kindly sympathy and encouragement he received from him. In the years before disease began to harass him, Prof. Petty's recitations were conducted in a way that awakened the dullest and the most indolent student to the subject under consideration." In the "*Ariel*," a magazine published by the junior class in 1888, the following well-deserved tribute to Prof. Petty may be found, accompanied by a beautiful and strikingly correct steel engraving of him: "McKendree Petty was born in Dorset, Vt., July 4, 1827. His parents, though dependent upon their daily toil, were intelligent and industrious. His mother was an earnest Christian and a warm adherent of the Methodist Church. No better example of the moulding influence of a mother's love and piety can be cited. Her teachings shaped his life and influenced every fibre of his moral character. The simple child-like love and trustfulness that always characterized Prof. Petty's bearing towards his mother was beautiful to see. The mature scholar and accomplished teacher was still a child when he sat by the old armchair. Prof. Petty early manifested a strong desire for knowledge. At the age of 12 years he left home to attend a select school and six years later he entered the University of Vermont. He had great power of acquisition. He easily led his class, taking high rank in all departments of college work. Soon after he gradu-

ated we find him teaching in the city of New Orleans, and at the same time pushing his studies in the law department of the University of Louisiana. From this institution he graduated with the degree of LL. B., and was admitted to the bar Oct. 26, 1852. Soon after this he had one of the severest struggles of his life. All the ambition of his young life centered in the legal profession. He had at the expense of much labor and energy fitted himself for that vocation, but he now became convinced that God did not design him for that calling. He felt that though he might gain, still he could not attain, the success that he aspired to. Accordingly, when in 1853 a position upon the faculty of the U. V. M. was offered him, he laid aside the ambition of his youth and entered upon a department of endeavor for which he was by nature pre-eminently fitted. To this work he gave the best years of his life, the highest powers of his mind and his heart's best affections. Here he labored without intermission for 32 years, a longer period of service than fell to the lot of any professor except Joseph Torrey. He was not at first especially fitted to teach mathematics. He could have taught any other subject of the curriculum equally well; indeed in the beginning he would have preferred work in one of the literary departments. But having once accepted the chair of mathematics, so assiduously did he apply himself to the study of that science and to the best method of imparting instruction therein, that he became perfect master of his task. It is the testimony of all who knew him that Professor Petty was a teacher of real ability. His methods of imparting instruction, though original and in many respects peculiar, was the result of profound study and

was especially calculated to educate, elevate and inspire. He made teaching a constant study. As late as 1870, when his success as a teacher was universally acknowledged, he writes in his diary: "My chief distress comes from my not being able to reach my ideal of teaching." The influence of Prof. Petty over the students can hardly be over-estimated. Physically he was a handsome man; of commanding presence, of noble and manly bearing, he possessed in no small measure that quality which President Buckham has so happily called "moral impressiveness," that quality by virtue of which a man may say nothing and yet make himself felt, that God-given quality by virtue of which the great and good by their mere presence exert an influence that rebukes, threatens and raises. Students came to reverence him for a certain spiritual influence that defied analysis, but which elevated and ennobled their lives. Added to this was that genuine modesty of manner, that entire lack of pretense, presumption and self-assertion which always characterize the truly great mind and gives it its peculiar charm. In his emotional nature, Prof. Petty was richly endowed. Every one with whom he came in contact was impressed with his simple, earnest piety. So thoroughly had he given up his early ambition for the law, that in 1859 he was ordained a minister of the Methodist Church. Says one who knew him in this capacity: "When animated, his face would shine like an angel's and his speech when roused was in an eminent degree accompanied with that unction which comes from on high. In college this power was especially manifested in our morning services. Prof. Petty's chapel prayers will be long remembered. They were the reaching out of a great

soul after God. To listen to them would stir the coldest heart. No youth, however wild and reckless, could fail to be touched by their simple yet lofty piety."

Such was Prof. Petty, a man universally loved and respected for his intrinsic worth and sweetness of character. I will only add that I had an intimate and very pleasant acquaintance with him, commencing with the great revival of 1855. He came to our meetings and took a seat in the back part of the house. Here I sought him out, as I did many others, and earnestly invited him to take a bolder stand for Christ. I followed this up by visiting him at his house and finally persuaded him to mingle with the brethren in the altar. The very first night that he did so he received a mighty blessing from the hand of God. Before this he had never spoken a word nor taken any part in the work. Now a divine power rested upon him and he spoke and prayed as with the tongue of an angel. From that hour dates the deep religious experience spoken of in preceding pages. Our acquaintance thus formed, ripened into strong friendship and Christian love, which continued unbroken till his death. He was so modest and retiring in his manner that his talents never were appreciated by the Church as they should have been; still he had a host of friends, and after failing health compelled him to resign his position as professor of mathematics, his friends raised a sum sufficient to send him to Europe, the greater part of which was contributed by members of the Methodist Church. Three sons and two daughters survive him. Of the three sons, two are physicians and the youngest is a minister of the M. E. Church and a member of the Troy Conference.

Luman Atwater was the second son of Thomas Atwater. When at the age of 14 the writer was converted in the old school house where he went to school, Brother Atwater was present at the meetings to cheer and encourage the young people. He was a good singer, and it is recalled how he used to sing "Come, Thou Fount of Every Blessing," one of the grandest of spiritual songs. He moved to Grand Rapids, Mich., where after a long and useful life he died in the Lord in 1892, aged 83 years.

William W. Atwater was the third son of Thomas Atwater. He learned the printer's trade, but left all and obeyed the divine call to the ministry of the gospel. He labored faithfully many years in this calling. Later in life he originated the Vermont Directory and also established the Vermont Witness, a paper devoted to the cause of prohibition. He was a zealous and uncompromising advocate of prohibitory legislation, and it was mainly due to his unceasing labors year after year that he at length succeeded in having our excellent law, which stood for 50 years, placed on the statute books of the State. For his hostility to the rum power, he suffered much persecution, having his house stoned in Vergennes and being knocked down in the streets of Montpelier. While publishing his paper, which was not to him a financial success, but which he continued to publish for years as a matter of duty, he often set up the type himself, frequently doing the work of two men and often working all night. Such superhuman exertions overtaxed his strength and there can be no question but that it hastened his death. He was born Feb. 15, 1814, and died in the Lord on the third day of August, 1878. He married Miss Eliza Barnes, who with two chil-

dren survived him, but who since has passed away. His son Wilbur graduated at Burlington and is now and has been for many years a professor in Wesleyan University at Middletown, Conn. His daughter Florence, also a graduate of the U. V. M., has done much evangelical labor and always has a ready and helping hand in every good work.

Bostwick Tousley was one of the early Methodists. Previous to 1837 he had been a member of the Congregational Church, but when he was converted he joined the Methodist Church and for many years was a faithful member. He lost his beautiful farm on Dorset street in South Burlington by going into partnership with a certain man in the shoe business. He afterwards removed to Sharon Springs, where he died.

John Smith was the father of a large family. He was a zealous Methodist of the old school. He was the brother-in-law of Abijah Warner, who married his sister and who, as stated elsewhere, was the first class leader in the village of Burlington and the second in the town, Eleazer Stewart being the first. These two men were very demonstrative in all social meetings and but little less so in public worship. They were both honest, upright men in all business transactions and enjoyed the esteem and confidence of their neighbors, and their wives were excellent Christian women. They all died the death of the righteous.

John D. Perigo was one of the pillars of the early Church and was a steward and a class leader before Burlington was made a station. He was a saintly man and was greatly esteemed by all classes of people. He had a wonderfully sweet voice and for many years he was the leader of the singing. He died in the Lord in 1837..

George Sartwell was here as early as 1837. He lived in a long building opposite the Church. This building has long since disappeared. He was a carpenter, and one of the class leaders. He was a faithful, consistent and godly man. The writer attended his class when he was 15 years old. He was married, but they had no children. Brother Sartwell was one of those quiet, unobtrusive men who made but few acquaintances, but whose life was irreproachable. He died a few years later. Almost unknown upon earth, his record is on high.

Eleazer Stewart was a marked character in early Methodism. He was of Scotch parentage and was the first class leader ever appointed in Burlington, having been appointed in 1815. His father, Thaddeus, was the pioneer of Methodism in Hinesburgh. He was a man of strong personality, a fine specimen of the New England type of men. His was one of the early Methodist families. Of his five children, only the youngest, Mrs. Spieer, remains. His only son, Thaddeus Fuller Stewart, was born in 1818, and was a member as early as 1835. He became a preacher and was ordained in 1842. He began to travel in 1844 and for eleven years continued in the itinerancy, when his health failing he took a local relation. He served several terms as grand juror and also in the Legislature as representative from South Burlington. He was widely known as an earnest preacher and after leaving the itinerancy he labored much as an evangelist till near the time of his death, which occurred April 8, 1886.

Abijah Warner was born Feb. 2, 1781. He was one of the earliest members of Burlington Methodism. In early life he was said to have been very profane. When con-

verted, which must have been previous to 1817, his whole life and nature were changed. He at once commenced a life of Christian faithfulness. He used to relate that when he first set up family prayer, all his children ran out of doors, which made him feel as if he had been bringing them up like the heathen. He was appointed the first leader of the ~~first~~ class ever formed in the village of Burlington, as stated elsewhere; this was in 1817. Bro. Warner was a man who believed in the emotional part of religion and accordingly he carried his colors high and never failed to let it be known that he belonged to Christ. This was indeed the theme of his conversation everywhere and he took great pleasure in talking of the deep things of God. He responded with a frequent and fervent "Amen" to the preaching, and though not a natural singer, he was almost always half humming and half repeating some of our spiritual hymns. He seemed to be sent of God to the writer's father the Sunday before his death, July 15, 1857. He has often related to the writer how, while praying, God came down in mighty power on both of them and gave to the sick man hovering on the brink of eternity the unmistakable witness of his conversion, for which the family had all been praying. Father Warner died in the Lord a few years later.

Samuel Huntington was born in Vergennes, July 18, 1814. His parents were rigid Calvinists of stern old Puritan stock and he was reared in the Congregational faith. At the age of 16 years he came to Burlington and apprenticed himself to Chauncey Goodrich to learn the book-binder's trade. After finishing his trade he set up the business of book-binding in the place now occupied and

owned by the Jones Brothers on College street. Here in 1837 he opened a book store in connection with his other business and here he first became known to the writer in 1838. In 1842, having bought the property on the southwest corner of Church and College streets, he removed his business there, operating both a book bindery and a book store. In 1844 he was made constable and collector of the town and later, in addition to these, overseer of the poor. These offices he held for more than twenty years, and such was his integrity and faithfulness that there was not a public office in the gift of the people that he might not have had for the asking. In 1846 he was converted, under the pastorate of Rev. H. L. Starks, and with his wife joined the M. E. Church and commenced an active Christian life. He was a fine example of promptness and punctuality in all his business transactions and his intense hatred of anything like dishonesty or meanness made him a terror to evil-doers. His long and useful life was filled up with almost unremitting labor and the daily routine of business affairs was plentifully interspersed with deeds of charity and benevolence. He was a man who in such matters did not let his left hand know what his right hand was doing. He told the writer in 1888 (but not without asking) that he had given away twice as much as he was then worth. This will, perhaps, be a surprise to many who knew something of the value of the property he left but had no adequate idea of his quiet and unostentatious benevolences. Like his divine Master, he "went about doing good." Some years before his death he withdrew from the firm of S. Huntington & Co., and from that time until his death he lived a quiet life, devoting himself to

the interests of his family and the Church. He held to the last both the offices of steward and class leader, and his class-room was almost always full, from 30 to 50 being present and at times even more. He never failed to be present at the social meetings and always took part in them, and in these respects by his worthy example, "He being dead, yet speaketh." He was a great visitor of the sick and a helper of the needy, whom he never suffered to go unrelieved away. His death, though not unexpected, came suddenly at last, but found him ready. He died on the 12th of July, 1899, having almost reached his 85th birthday. "Blessed are the dead who die in the Lord."

Obadiah Johnson Walker was born in Ferrisburgh, Vt., Jan. 6, 1828. He was the son of Zuriel Walker, a prominent Methodist, and was the eldest in a family of ten. In 1839 he was converted and in 1844, being then 16 years old, he came to Burlington and entered the store of his uncle, Solomon Walker, who was doing a general merchandise business on Church street, where he remained seven years as clerk and book-keeper. In 1851 he went into business as a partner in the firm of "Blackman & Walker." In 1852 the firm became "Curtis & Walker," in 1856 it was "Van Sicklen & Walker," and in 1878 was formed the firm of O. J. Walker & Brothers," which continued till his death, after which was formed the Walker Grocery Co. In 1868 it became necessary to build a new Methodist Episcopal Church. This was done at an expense of \$63,941, which includes the value of the ground they then owned. This was manfully borne, mostly by the members of the Church, Brother Walker subscribing

nearly one-third of all he then possessed. It is safe to say that without his munificent gift the Church could not have been built. He was always a generous contributor to all the enterprises of the Church, and was a kindly neighbor and a true friend. Brother Walker was a man of very quiet, unobtrusive manner, but of versatile talents and superior business ability. His work was always characterized by great thoroughness, whether a boy working on his father's farm, a teacher in the old academy building in Ferrisburgh, a book-keeper for his uncle, or the head of a strong mercantile firm whose business reached over half a million yearly. With all his business cares he found time to prepare himself weekly for teaching a Bible class and his exegesis of the Scripture lesson was always interesting and instructive. He died March 28, 1897, greatly beloved by the Church and esteemed by the whole community.

IN MEMORIAM.

Rev. Stephen D. Brown was born in Swanton, Vt., on the 13th of September, 1815. He was the son of Stephen S. Brown, one of the most eminent lawyers and jurists in the State. He was the grandson of the Rev. Amasai Brown, who was for more than 40 years pastor of the Baptist Church of Hartford, Washington Co., N. Y. Brother Brown owed very much to his natural inheritance from both father and mother and to the training and traditions of his home. His modesty and gentleness, his large sympathetic nature were from his mother. His mental strength and independence, his love for work and his marked talents as a public speaker came from his father. The great ability of his father made him for over 30 years a most successful and influential lawyer. Brother Brown naturally turned his attention from the first to the law. It was the intention of his father that his son should be with him in business and he was educated with this design, receiving a thorough New England common school and academic training. Before he was 16 years of age he developed remarkable talents as a debater and public speaker in the village lyceums, the arena where so many of our ablest lawyers and preachers have discovered and developed their talent for public speech. After he was 16 his father placed him for a year in the store of Mr. L. L. Dutcher of St. Albans that he might acquire a knowledge of business, a matter so essential to success in almost every

profession, especially in the ministry. He then went into his father's office and was admitted to practice at the bar in 1835. His father's failing health led him to push rapidly forward his son and in 1837 there was no young lawyer in Vermont that had before him the promise of a more brilliant professional career than Stephen D. Brown. But at this very time he began to feel that it might be his duty to preach the gospel; but he kept sacredly in his own heart the feeling that might never have grown to a conviction had not his pastor, Rev. R. M. Little, with the same impression drawn from the modest young man the secret of his soul. When Brother Brown, who had now been converted two years, heard the call of the Church he could no longer question the call of God. He received an exhorter's license, placed himself under the charge of Bro. Little, going out of Burlington to preach in the school houses and elsewhere, as he had opportunity. He immediately commenced the study of theology, preparatory to his admission to the Troy Conference, which occurred in the year 1837.

We can hardly understand now and here the courage and sacrifice manifested by this young man in entering the Methodist ministry. He gave up the most brilliant prospects of wealth and honor; he decided against the judgment and will of his father and friends; he gave himself to the ministry of a denomination that was then weak and despised; his health was feeble, and all prophesied that he would break down under the strain and labors of his itinerancy. But God had in store for him far better things than he left behind. He always wins who sides with God. The Rev. Rodney H. Howard, writing in

the Christian Advocate of April 1st, 1875, says: "Doctor Brown's conversion and consecration to the Methodist ministry marked an epoch in the history of Vermont Methodism. His high social position, his ripe culture, his fine legal talents and education, his matchless eloquence and fervent piety gave our cause a standing throughout all that section it had never enjoyed before." From the circle of his early associations men have risen to high positions in law and legislation and literature, but not one of them whose name or fame does not pale in the light of the history of this man who, as they thought, threw himself away in entering the Methodist ministry. After entering the Troy Conference in 1837 and spending three years in smaller appointments, he was sent to Burlington and from that time he filled the most important charges in the Conference. His appointments were as follows: 1837-38, Wilmington; 1839, Essex; 1840-1, Burlington; 1842-43, Poultney; 1844-45, Saratoga Springs; 1846-47, Plattsburgh; 1848, Washington Street, Albany; 1849-50, P. E. St. Albans District; 1851-52, State Street, Troy; 1855, Hudson Street, Albany. Of his ministry in the Troy Conference, says one who knew him well during nearly all the years of which he writes, "Stephen D. Brown at this time was in his prime, and though but 37 or 38 years of age, yet was decidedly the foremost man in his Conference and the most popular preacher in the Champlain valley. Since the day of Noah Levings there has probably been no such universal pulpit favorite in all that region. It was always enough anywhere in western Vermont, in fact throughout the whole extent of the Troy Conference from the Canada line to Kinderhook, to announce that Stephen D. Brown

was expected to preach to cram the church in that territory. Whenever from time to time during this period he revisited Burlington, the old Methodist Church would never contain the multitudes, including University professors and students, who flocked to hear him. His name during these years, as truly as have ever been the names of Olin Simpson or Cookman on a wider field, was on everybody's tongue and the theme of everybody's praise. No preacher's popularity could well be more universal or pronounced." In 1857 he was transferred to the New York Conference and stationed in the Central M. E. Church, New York; in 1859 and 1860 in Washington Street Church, Poughkeepsie; in 1861 at 86th Street, New York. In 1862 he was transferred back to Troy Conference to fill a most important post of duty for which he was especially qualified. He was stationed in 1862-63 over the Ferry Street Church, Albany, and in 1864 over the State Street Church, Troy. In 1865 he was transferred again to the New York Conference at the earnest request of the Bedford Street Church, New York, and there as elsewhere was received with open arms and with genuine brotherly welcome. From that time he was as thoroughly identified with the New York Conference and honored by its members as though born and bred in their midst. He was invited by the laymen to the pastorate of several of the leading churches and was elected by his brethren in the ministry to the most honorable and responsible positions in their gift. He was stationed in 1865-67 in Bedford Street, New York; in 1868-70 in 86th Street, New York. In 1781 he was appointed presiding elder of the New York District at the request of the ministers of the district and

for four years he devoted his entire time and strength to the duties of his office. Among the many interests coming under the care of the presiding elder of a New York city district, there is none more important than that of city missionary and church extension society. It is really a large circuit, of which the elder is the preacher in charge. It is a work of such magnitude and responsibility that it might easily tax the time and energy and wisdom of any one man. Dr. Brown gave to this society very much of his best strength. He constantly attended its regular and special meetings, visiting and addressing the Sunday schools, attending the prayer meetings, preaching frequently in its churches and in every possible way seeking to give efficiency and success to the work. Doctor Vail, who prepared this memoir and who will henceforth speak from his standpoint in the New York Conference, continues as follows: "The growth and efficiency of this institution during the past four years afford one of the best monuments to his prudent, energetic, far-seeing, successful administration. But he was equally faithful in every other duty. He was one of the most useful managers of the General Missionary Society. He regularly attended the board meetings of the Tract, Sunday School Union and Conference Education Society, and was an active, interested manager of each. But after all his churches and his preachers were nearer and dearer to him than all other interests. All went to him with confidence when they needed his counsel, and he always went to them when he knew they were in trouble or could be aided by his sympathy or presence. Hence not a few of us have come to feel towards him as a son toward a father. He

was a patient, kindly listener, and any man might commit to him a confidence with the assurance that he would never betray a trust. He never seemed to cherish an enmity, but always covered by a gracious charity the faults or foibles of others and found some palliation for their conduct, some excuse for their perversity. He could not have been more tender or interested in his own brother than in the men of his district, who for any reason were feeling the hardships of the itinerancy. Those who knew him best, knew how he carried these cases in his heart and how he suffered by that which caused suffering to his brethren. He was always kind and considerate towards young preachers. He had a remarkable talent in drawing out the best side of men, and so gentle and genial was this good man that he became a very sun that caused the most timid and retiring to blossom out with their best and choicest thoughts and feelings. He has left us a grand example of combined humility and worth, of brotherly kindness and manly strength. He showed how in attending faithfully to our proper work without self-assertion or self-seeking one may yet receive every honor in the ministry; how we may be true to every duty in the advance on every question of reform and yet have a host of friends; how one may lay down the most difficult and thankless task in the Church, having honestly done his duty, yet preserving the high esteem and confidence of his brethren. His ministry has been one of marked ability and success. He has been distinguished as a preacher and a pastor. He stood high among the counsellors in the Conference and equally prominent as an administrator of the discipline and order of the Church. In his middle life

he was especially successful in reaching the unconverted and was blessed with several great revivals. As a camp-meeting preacher he was at this time unrivaled and hundreds of sinners were brought to Christ through these great camp-meeting sermons. Indeed, to the very last, soul-saving was a passion. The last sermon he preached, about a week before his death, was specially to the unconverted; and in the delirium of his last sickness he was frequently and earnestly inviting sinners to be saved and leading penitent sinners to Christ. He was also successful in leading many young men into the ministry and everywhere established and strengthened the churches. He has not been known of late years as such a brilliant preacher as when in his prime, but his usefulness and real success continued to the close. During the last two years there has been a gradual but sure decay of vital power. This did not show itself in less work, in fewer sermons, in neglected duties, in any lack of energy in the thought or delivery of his sermons. But it was manifest in the weariness of his manner, in the evident loss of sleep, in his slower recuperation after seasons of labor. His last sickness was brought on through his devotion to work and exposure while attending the funeral of a friend. No record of Doctor Brown could be written that did not at least make mention of his devotion to the great questions of moral and ecclesiastical reform. There stand three very bright pages in his history. The first is that which narrates his labors in the cause of temperance. His first public address was delivered on this subject, and that before he was 17 years old. This was followed by invitations from all directions to make temperance addresses.

Throughout his whole life he was most earnestly devoted to the success of this cause, and we probably have no minister among us who has delivered more sermons and addresses on temperance than he. The second is that which tells of his devotion to the cause of human freedom. Stephen D. Brown from the first was one of the advocates of freedom in the Troy Conference. He came to this Conference with a grand record in the anti-slavery cause and here as there he wrote and spoke and voted and worked with that glorious company that never faltered, many of whom lived to witness the final success of the cause. The third page of his history records his advocacy of lay delegation in the councils of our Church. For years before it became a subject of general public discussion, he saw clearly the great need and duty of the Church and battled earnestly for this great cause.

Dr. Brown died of bilious pneumonia at his home in New York, after an illness of less than six days. The attack was so sudden and the collapse so complete from the first that he was in poor condition for clear and connected conversation. His mind was frequently wandering and his suffering great; but in those moments that one could converse with him his faith was clear and calm. When informed that he could not get well, he said: "I had not thought that my life work was so nearly done, but if it is God's will it is all right. I have been preparing for this hour for many years." The laymen in the district have shown in a most practical way their regard for the man. They assumed all the expenses of his sickness and funeral and about \$700 have already been collected for this purpose. The public funeral services were held in the Cen-

tral M. E. Church, of which he had been pastor. Almost every Methodist Church in the city was represented by their minister and members of their official boards. The funeral address was delivered by the Reverend Dr. Crawford, his intimate and endeared friend for twenty years. The remains were taken to Burlington, Vt., for burial. The family were accompanied by M. D. C. Crawford, E. S. Osbon and A. D. Vail, a committee appointed by the New York preachers' meeting. After a largely attended and interesting funeral service held in the Methodist Church, Burlington, on Tuesday afternoon, Feb. 23, he was buried in the beautiful cemetery overlooking the city and the lake. Thus we carried him back and laid him to rest on the very battle-field of his early success. There we buried the brave, true soldier, the earnest, trusted, genial friend, the devoted, high-toned minister of Jesus Christ, who died in the midst of his work and honors without a stain upon his escutcheon, or a blot upon his fair fame. He has left a grand record for young men who would consecrate themselves to Christian work, a glorious example to his brethren in the ministry, and the heritage of a good name and a beautiful life for his children. He died as he hoped he might. In the course of a memorial service in Troy Conference, speaking of three of their most eminent ministers, he said: "The highest wish I could dare indulge is that I may fall as they have fallen, at the post of duty and in the heat of conflict and leave to the Church and the world a memory as savory as theirs."

John Wesley Redfield, the subject of this biographical sketch, was born in Clarendon, N. H., on the 23d day of January, 1810. At his birth a remarkable thing occurred,

which to the spiritually minded shows how the divine and all-pervading Providence watches over and directs the affairs of men. On the night of his birth, an estimable Christian woman dreamed that an angel visited her, and directed her to go to the residence of the Redfield family, where she would find a new born son. She was to announce to the family that he must be named John Wesley. She was also informed that the mother would at once assent to this by saying, "That is his name." This woman did as she was directed and everything came to pass as she had dreamed. In making a record of this in his journal, Mr. Redfield says: "By that unlucky name I was baptized and have been known through life." It seemed to be the purpose of heaven that this man of angelic character and an eloquence almost divine—this man so clothed with the power of God as to move and sway an audience even as the forest is moved by a tempest—should bear the name of the greatest evangelist of the eighteenth century. He was powerfully impressed, even in his childhood, that he was called to the ministry, and when only eight years old, having hardly learned to write legibly, he attempted to compose a sermon. But when he came to compare his effort in this direction with the sermons of John Wesley he was greatly depressed and said, "Oh, I can never preach." When about 12 years of age he was informed of his mother's impressions concerning him and the dream already related. But so great was his aversion to the work of the ministry that he persistently contended against his conviction by concealing his feelings and avoiding all conversation concerning the matter. In his 14th year he had such views of his sinful state that he feared

he was past all hope of mercy. This distress of mind continued without any abatement until he heard some Christian people speak of a contemplated camp-meeting, which they hoped would result in the conversion of sinners. To this camp-meeting he determined to go. When the time arrived, having obtained permission of his parents, he was on the ground. But his heart rebelled against the methods pursued, especially going to the altar, where, he had been told, many had found pardon and peace. But being aided by an old saint who knew the way, he overcame his prejudices and joined with many others in seeking pardon. He however soon left the altar and went out into the woods alone. Under a large tree he knelt and vowed to take Jesus for his Saviour. Speaking of his experience, he says: "Instantly as I ventured on Jesus my burden was gone. I was filled with inexpressible delight and before I was aware of what I was doing I was on my feet and shouting Glory to God. Shocked at this strange and almost spontaneous utterance, I said to myself: 'What does this mean? I have never heard the Methodists say 'Glory to God,' and I don't know what it means.'" My burden was all gone; everything around seemed vocal with the praises of God, and as the Indian said in similar circumstances, 'The trees looked glad and the birds sang glad, the world looked glad, and I felt glad.' All nature seemed in harmony like a beautiful and well tuned harp and sang praises to the Most High. My heart could now beat time to the heavenly music I heard around, above, beneath and within. But I had not the most distant idea that this was conversion. I thought some strange thing had happened to me. I had been sure that I would know when I was a

Christian by a peculiar gloom that would settle down upon me. I had thought that a peculiar desolation of the heart and of the appearance of all things would attest that I had obtained that for which I sought. I was desirous of obtaining such an uncomfortable state that I might be saved from the doubts and despair that hung over me. Bewildered at what had taken place, and wishing to know what to do, I returned to the camp ground and asked an elderly lady, who professed to be a Christian. ‘What do you think is the matter with me? My burden is all gone and I can’t feel bad if I try, and I love God, and everybody. I don’t know but I’ll have to be damned after all, but I can’t feel any fear.’ ‘Why,’ said she, ‘you are converted, and this is religion.’ ‘But I thought that religion would make me feel gloomy?’ ‘Oh, no,’ said she; ‘it makes people feel happy.’ ‘Well,’ said I to myself, ‘if this is religion the world will now soon be converted, for I shall tell it so plain that everybody will believe and seek and find it.’ So exalted did salvation seem and so valuable, and so ardently did I desire the salvation of those around me that I felt I could have laid down my life to impart salvation to the world. I now found elements in my soul which by their aspirings and exalted perceptions and appreciative powers showed me to be in family alliance with the great Father. I would often say ‘I am a child and an heir of God.’ How overwhelming! When I passed along the streets after my return home every sound and sight seemed written all over with Glory to God in the highest forever.” Such was the account of young Redfield’s conversion as related by himself.

He immediately went to work for others, but he soon found what St. Paul had so tersely stated long before, that "the carnal mind is enmity against God." He approached a young man of his acquaintance on the subject. He says: "I expected to see his eye flash with hope, but he turned upon me with a look of unutterable scorn which seemed to say: 'What! have you become a Methodist fool? I don't want to hear a word about it.' I was taken all aback. I had expected the same kind of reception that I would have if I had brought to him the news of a gold mine or an appointment to some high office of the State." He at once commenced evangelical work, going from house to house, setting up the family altar in his father's own house, and seeking every opportunity of bringing men to Christ. He was only 15 years old at this time, but his earnestness and success attracted the attention of Dr. Wilbur Fisk, who was a frequent visitor at his father's house, and who urged that he should take a course of study that would prepare him for the ministry. But so overwhelming was his sense of the sacredness of that office, and the awful responsibility attached to it, that he could not bring his mind to undertake it; so he began to reason with himself and to find plausible excuses for not entering the ministry, and was not long in losing, not only his power with men, but also the sweet assurance of his own salvation. Thus he went on for years, much of the time in a most miserable state of mind. It is wonderful to read the story of his controversy with God as told by his biographer, of his doubts about his call, and the tests that he made and which were wonderfully answered from above; of his running away like Jonah, of

his being seized with terrible bodily agony on every such occasion, and of a voice saying to him, "You may live while you preach, but no longer." When he finally yielded to the divine call he was as wonderfully directed as to the places where he should preach as was St. Paul or any of the apostles. The assurance of success came to him in the form of a great light in the direction which he was to go. This deep sense of the solemn responsibility of a gospel minister and of seeing a bright light as the forerunner of great success, never deserted him in all his long and useful career. Wherever he went, if he was only permitted to have his way, wonderful results followed. Like his illustrious namesake, he held up before the people the doctrine of scriptural holiness in all his teachings, and everywhere his success was in proportion to the readiness with which the people accepted the doctrine and entered into the fullness of his experience. His greatest opposition, strange to say, came from those who should have been first to aid him. But wherever pastor and people joined with him, the results were wonderful. I will mention two out of hundreds of instances. At Middletown, the seat of Wesleyan University, he at first met with opposition; but Doctor Olin, then president of the university, and who was noted for his saintly life as he was for his great learning, got up from a sick bed and went to hear him. He then said to the Church: "Brethren, this is genuine Methodism; this is the teaching of John Wesley and you must abide by it." Dr. Olin's word was law to that church, and they did abide by it, and the revival moved on with a mighty force, bringing thousands into the kingdom of God, doubling the membership, causing

new churches to be formed in places not far away, and sweeping into the gospel ministry many of the students of the university, and its blessed effects remaining to this day. The other instance was in this city. In the early winter of 1855 he came here by invitation and with the pledge on the part of the pastor and people that they would stand by him. The revival that followed permeated the whole community. The membership was more than doubled; one class had 70 names on its class book. Another church was built, which for twelve years had a glorious record and then the two re-united. But this was not all. It spread through all Vermont and the biographer of Dr. Redfield states that over 2,000 persons were converted as the direct and indirect result of this revival which took place in the winter of 1855. For 38 years he labored, most of the time in his campaign against sin, preaching in hundreds of places and always with great success, save where he was opposed by the pastor or the people, or both; oftentimes sweeping into the church such multitudes that old debts were paid, new churches built and poor charges made self-sustaining. But, strange to say, though he preached the same doctrines taught by John Wesley, our great founder, yet he encountered the hostility of pastors, presiding elders and some of the bishops, to such an extent that he and those who held with him were ostracised from the Church and many of them went over to the Free Methodists. This organization of faithful Christian men and women has been steadily increasing, until it numbers to-day nearly 30,000 members. Like his great namesake, Dr. Redfield labored till the last. He died in Marengo, Illinois, from a stroke of paralysis,

on the second day of November, 1863, at the age of 53 years. "Blessed are the dead who die in the Lord."

Ebenezer Cobb lived in South Burlington near the old Tupper place. His family, as well as himself, were all Methodists. He was never active nor aggressive in Christian work. But little is known of the family. His son, George, settled in Westford and died there. None of the family are living now.

Joseph, Addison and Bradish Randall were three brothers of a family, all of whom were Methodists. The first two were members as early as 1837. Bradish came in a little later. For several years Joseph carried on the Baxter farm and the family lived there. He afterwards married a Miss Buck and lived in Colchester. None of them are now living.

Samuel Bassford came to us from Georgia, Vt. He was a carpenter and worked on boats at Shelburne Harbor. He had a wonderfully fine voice, and for many years sang in the churches. He died at Shelburne Falls. A son of his became a minister of the M. E. Church.

Jason F. Walker came to Burlington with his mother when a boy. Mrs. Walker was the widow of a minister, was finely educated and fitted her son for college while she taught a select school for a livelihood. He entered the U. V. M., graduated and was licensed as a Methodist preacher. He drifted away from Burlington, and what was worse, he drifted away from the faith of our fathers and became an agnostic and finally died in poverty and misery in Chicago, a sad closing of a career that had such a brilliant beginning.

Samuel Wiley and his wife were here as early as 1834. He was a man of giant stature and his business was lumbering and rafting timber on the lake. He lived on the northeast corner of Main and Pine streets. The writer thinks that they went away and none of the family are known to be living.

Isaac L. Smith was born in Essex, Vt., Jan. 30, 1821. When nine years old his father removed to Gilmanton, N. H. In 1840 he came to Burlington and the following year he apprenticed himself to John K. Gray to learn carriage making. Having learned his trade, he married Miss Marsylvia Colburn, both having previously united with the M. E. Church. In 1854 he established himself in business in St. Albans at the Bay. He soon returned to Burlington, where he followed his trade till 1862, when he enlisted in the army, from which he was honorably discharged after three years' service. He soon removed to Rutland and entered the employ of the Rutland railroad, where he continued till his death in the autumn of 1875. While working on a bridge near Pittsford quarry station the timbers of the frame fell and crushed him. He was a man of blameless life, faithful in all his ways. He was a good singer and wherever he resided he was a great help in the choir and in social meetings. Three daughters, all married, survive him.

Andrew Jackson Howard was born in Shelburne, Sept. 20, 1830. The family moved to Burlington in 1833, where he grew up to manhood. He learned telegraphy while quite young and for several years was a telegraph operator here. In 1852 he married Miss Mary Gibbs of Westport, N. Y., and soon after was appointed county

clerk for Chittenden County in place of J. S. Adams, who removed to Florida. This position he held until 1867, when failing health compelled him to resign, and Ormond P. Ray, the present excellent incumbent, was appointed to succeed him. Soon after he joined the Church he was made steward and continued to be a member of the official board until 1869. He was always a generous and liberal giver to the benevolences of the Church and a cheerful donor to needy churches. He carried the confidence and esteem, not only of the Church, but of his fellow-citizens, all through his useful and blameless life, and died in the full assurance of everlasting life Jan. 12, 1898.

William A. Burnett was in Burlington as early as 1832. It was then that the writer first knew him as leader of the bass in the choir of the old "White Church" and the handsomest man in the whole congregation. About 1834 he became book-keeper and store-keeper to the Foster Crown Glass Company at Redford, Clinton Co., N. Y. A few years later he removed to Burlington, joined the M. E. Church and became one of its most prominent and valuable members. Here he buried his wife, and later on he married Miss Harriett Barnes and not long after this, having received the appointment of general ticket agent for the Rutland railroad, he removed to Rutland, where he remained many years and reared a family and moved in the best society. He afterwards met with financial disaster and removed to Castleton, where he started a general store. Later he removed to Saratoga Springs, where he died. Wherever he lived he identified himself with church work, being superintendent of Sunday school, steward or leader. He was always a generous giver while

he had the means, and was everywhere a valuable citizen. He deserves much more than the humble tribute here furnished.

Gabriel Zottman was born in 1798. He married Ach-sah Smith and reared a large family. He was a very quiet man, never given to much talking on any subject. He died in 1855, aged 87 years.

William Mead was a painter. He was not one of the earliest members, but had been a member for a number of years before the great revival of 1855. He was for most of the time during the twelve years of Pine Street Church one of its officers and members. He was a man of good judgment, very quiet and unobtrusive, but when he did speak it was always to the point. He was usually at church when his health permitted, but for several years before his death he was in poor health.

Edward Martin left the Congregational Church and became identified with us at or near the great revival. He was a saintly man, a beautiful singer and a faithful servant of Christ. For several years he was superintendent of the Sunday school in Pine Street Church. He was a great lover of children and was beloved by all who came within the influence of his kindly ways. He married for his second wife Mrs. Ellis, a music teacher and also a fine singer, and a member of our Church. He was a beautiful penman and a fine book-keeper, and kept the books of the great firm of Joel H. Gates & Co. He died at the age of 56 years. His wife survived him only two years. There still remains a sweet and touching memorial of him in that part of the opening exercises of our Sunday school in which the superintendent says before the opening prayer,

"Oh come, let us worship and bow down," and the school respond, "Let us kneel before the Lord our Maker." This was introduced into Pine Street Sunday school by Brother Martin and has been retained ever since.

During the great revival of 1855 there came to us a whole family from the Baptist Church—Brother Chapman Drew, his wife, a son and daughter. He was a hatter by trade, and an earnest Christian. He was soon made class leader and was a faithful worker for many years. At length he removed West with his family, since which but little has been heard from him. It is probable that he is no longer among the living.

Amasa Drew was born July 10, 1811. He was converted early and was a member of the Church as early as 1835. He was a man diligent in business and earnest in spirit. By hard labor and good judgment he accumulated a handsome property and was a liberal giver both to the cause of Christ and to his relatives. He was one of three who furnished the money to purchase the lot on which Pine Street Church was built. He married Miss Emily Fuller, whom he survived, but they never had any children. He died in the Lord after a long and useful life.

Joel Lund, the father of Dr. William Lund, was born Nov. 3d, 1798. He was one of the early members of the Church in Burlington and a very unobtrusive man, attending very strictly to business. He was a carpenter and builder, a man of integrity and unquestioned piety, and was faithful in all his ways. A valuable trait of his character was that he never ran into debt, and after his death when the commissioners settled his estate they found that he owed no man a dollar. He died Sept. 19, 1848, aged 58.

years. The writer remembers watching with him in his last sickness. He was steward and class leader at the time of his death.

Benjamin F. Walker was an early resident of Burlington, where he carried on the business of cabinet-making. He afterwards removed to Keeseville, N. Y., where he followed the business of pattern-making in an iron foundry. Here he was converted and joined the M. E. Church. In 1839, while residing in Burlington, he was instrumental in organizing a military company known as the Burlington Light Infantry, and was its first captain. He never resided permanently in Burlington after his removal to Keeseville, but was often here and we considered him one of us. He was genial, pleasant, a faithful friend and a true Christian and, like Nathaniel, a man in whom was no guile. He was a member of a large family, only one of whom is living.

John Y. Drew was born June 29, 1806. He was the eldest son of Lemuel and Polly Drew and the third in a family of nine. He was converted in the great revival of 1855 and commenced an active Christian life. He died in the Lord March 21st, 1864, aged 58 years.

Henry Osear Houghton was born in Sutton, Vt., April 30, 1823. When about ten years old the family removed to Bradford, Vt., whence at the age of thirteen years he came to Burlington, where he entered the office of H. B. Stacy, then editor and proprietor of the Burlington Free Press, as apprentice to the printing business. His brother, Decius C. Houghton, was at that time in college at Burlington, and listening to his advice, he determined to acquire a thorough education. His evenings and other spare

hours were devoted to study. At the age of 19 he entered college at Burlington with 12½ cents in his pocket, but with a substantial preparation and a dauntless resolution. He graduated four years later and went to Boston and spent a year or two in the work of proof-reading and reporting on the Evening Traveller before he found his life work as a master printer. In 1849 he joined Mr. Bolles of the firm of Truman & Bolles in establishing a printing office in Cambridge. It was first located in what is now a dwelling house on Remington street, near Harvard College. Three years later the business was removed to the present site on the banks of the Charles river, where the Riverside Press assumed an individuality and a name resulting in the present imposing group of buildings. For more than 40 years Brother Houghton was the leading spirit in the great publishing house of Hurd & Houghton, and was then changed to Houghton, Osgood & Co., and finally to Houghton, Mifflin & Co., which continued till his death. He joined the M. E. Church soon after his arrival in Burlington and in 1842 and for several years afterwards was superintendent of its Sunday school. He never lost his early love for it, and when in after years he visited Burlington he never failed to visit the Church and Sunday school of his early choice and labors. When he went to Boston he carried his colors with him and became an active and influential member of one of the largest M. E. churches in that city and its Sunday school superintendent, which position he held till his death. He died a few years ago at a ripe age, full of honors, leaving the record of a blameless life, an unsullied reputation and a name that will go down to posterity. His son survives him and takes his place in the great firm of Houghton, Mifflin & Co. of the Riverside Press.

IN MEMORIAM—MERRITT HULBURD.

In 1842 there lived in Monkton, Vt., a Methodist preacher and his wife, the man rugged and strong in body and mind, a devoted and conscientious Christian minister; the wife a woman of the deepest piety and strongest faith, full of good works. Into such a home was Merritt Hulburd born Oct. 15, 1842, and the example set him in his home life and the instructions received from such parents became the foundation for the sturdy faith and fearlessness which characterized him in his after life. His father was David Porter Hulburd, afterward presiding elder of the Burlington and also Plattsburgh Districts of the Troy Conference. At the call of the Church the family subsequently moved to Hinesburgh, Starksboro and Vergennes, and it was near the last named that the family homestead of his mother was situated and where much of his boyhood was spent. In after years the writer saw cut deep in school boy fashion in the desk of the old school house near by the letters M. H., and realized that at that very desk in years gone by there had studied the boy who had now become a man and whose life had been so great a credit to those early days. When the father had entered upon the term as elder of the Burlington District the son was sent to Troy Conference Academy to prepare for his life work; later, his parents removing to Plattsburgh, he was sent to Fort Edward Institute, and from there started out into the work and service of the Master. At the age of 18 he was

stationed at Shushan, N. Y., and while serving his second year there married Cornelia McEchron, then living at Fort Edward, and so these two, young and inexperienced as they were, started out hand in hand to work in the chosen field "in His name." After serving Shushan he entered upon the pastorate of the church at Sandy Hill and it was here that the daughter was born; then followed successively Vail Avenue and Congress Street, Troy, and Hudson Avenue, Albany. It was while serving Hudson Avenue that the son was born into the home; a year later, by the advice of physicians and through the kindness of the people of Albany, he spent four months in Europe gathering material for a delightful course of lectures which he afterward delivered in different places. In 1873 he accepted a call to Trinity, Springfield, Mass., where he served for three years; it was during his pastorate at Trinity that he passed through a most dangerous illness extending over a period of six months, through all of which he was encouraged and sustained by the careful nursing of his wife and the considerate and generous treatment on the part of the people of the church. Then followed State Street in the same city; First Church, Lowell, and St. Paul, Minn., whither he went for recuperation and health, returning after a year to become pastor of the Church in Burlington, Vt., where with renewed strength and devotion he ministered for three years. In the spring of 1883, his term at Burlington being completed, he preached for a few months in Bennington, leaving there in September for Washington Square, New York, where he labored successfully for three years, going from that field in 1886 to Trinity Church, One Hundred and Eighteenth street, New York; while there

the degree of Doctor of Sacred Theology was conferred upon him by the New York University, in addition to the degrees with which he had been honored in earlier life by Wesleyan and Vermont Universities. In 1889 Doctor Hulburd received a call from Spring Garden Church, Philadelphia, and entered upon his pastorate in the spring of that year; the tender and loving tributes which have been paid to his memory by the people of Spring Garden Church will be sufficient to indicate the relations which existed between pastor and people for the first five years he was with them. It was in April, 1894, that he entered upon what was to be his last pastorate or, as he would have it, ministry, with Grace Church, Wilmington, Del. Looking back upon his work and service with that people, it seems as though he realized the brevity of life, the approaching end, and that he must do his work "while it is called to-day," for the night was coming; he seemed to put forth in every direction all his energies for the advancement of every good work. Never was an appeal made upon him for a service that he did not respond; hardly a church in the denomination upon the peninsula to which he had not given his time and thought and the expression of the appreciation of the Conference was voiced in his election at the head of the delegation to the General Conference of 1896—an honor which was a source of great gratification to him and which he appreciated from the bottom of his great heart. His was a forceful character; possessed of a gracious manner, he never failed to win men, and while he was fearless in the expression of his opinion, he made no enemies. To few men has it been given to win so widely the love and respect of those with whom he came in con-

tact; the grasp of his hand, the earnestness and sincerity evidenced by his manner, all these drew men to him and to the Master he served. Perhaps no stronger proof of these traits can be furnished than the fact that he was the children's friend; possessed of personal dignity, yet so affable and approachable that the young instinctively recognized in him a friend.

In his home life loving and tender, with all his care-filled and busy life, he was ever thoughtful and considerate; no more devoted husband and father ever blessed a home, no presence is more deeply missed, no memory more lovingly reverenced than his. It is hard to speak of Merritt Hulburd in the past tense, so potent a factor was he in every onward movement, so earnestly devoted to every good cause, so eloquent in pulpit or on platform, so tender in his sympathy; and while we are forced to remember with sorrow that his voice to us is stilled, yet we know his work in its influence and helpfulness still lives, and not until the last great day shall we fully realize the scope of that influence or the worth of that noble character. He died Oct. 10, 1896, lacking five days of being 54 years old.

Chester Fayette Burdick was born in Middle Granville, N. Y., July 5, 1823 and died at Hutchinson, Kansas, July 18, 1895. He was the second son of the late David and Julia (Crosby) Burdick. His educational opportunities in early life were limited to a few months of schooling annually in the county district school, the remainder of the year being devoted to work on a farm. At 15 years of age he was employed in a woolen mill in Middlebury, Vt. Here he first came under the influence of Methodism, the preachers being John Finch and William B. Hazeltine,

whose power for good over his yet unformed character he never ceased gratefully to appreciate. Leaving Middlebury, young Burdick was employed for a while in a mill in Vergennes, Vt., and still later was promoted to a responsible position in a factory in Middlebury, Vt. Here in connection with a memorable revival in 1843-44 under the labors of Rev. Joseph Ayres, pastor, he was converted. Soon after, convinced that it was his duty to preach, he entered Troy Conference Academy at Poultney, Vt., then in charge of the late Bishop Jesse T. Peck. Here he remained for two years, intending to enter college, but under the influence of Principal Peck he was induced to join the ministry at once.

He joined Troy Conference in 1848 and for forty-seven years was a prominent and influential member of that body, serving the following charges: 1848, Rutland Circuit, Vt.; 1849, Winooski, Vt.; 1850, Ohio Street, West Troy; 1851-52, St. Albans, Vt.; 1853-54, Burlington, Vt.; 1855-56, Keeseville, N. Y.; 1857-58, Congress Street, Troy; 1859, Ferry Street, Albany; 1860, supplied North Adams, Mass.; 1861-62, Ohio Street, West Troy; 1863, Hudson Avenue, Albany; 1864-65, Saratoga Springs; 1866, supernumerary; 1867, Pittsfield, Mass.; 1868-71, presiding elder of the Troy District; 1876-78, financial agent of Troy Conference Academy; 1879-80, Old Chatham; 1881-83, Plattsburgh; 1884, Valley Falls; 1886-87, Shelburne, Vt.; 1888, Jonesville; 1889-90, supernumerary and superintendent of Fairview Home; 1891-94, superannuated. While pastor of Burlington there occurred one of the most powerful, widespread and blessed revivals ever known in the history of Methodism. This was brought about

through the labors of Rev. Fay H. Purdy and Rev. John Wesley Redfield, M. D., two godly and successful evangelists, who came to assist the pastor and to whose labors justice has never been done. It is proper to say here that the reflex influence of this revival was felt all through Vermont and adjoining States. Hundreds were gathered into the Church, while many who were converted joined other churches. At this time, though scarcely more than thirty years of age, Mr. Burdick was in his prime. His manner was ever as fresh as his diction was graceful, and his spirit evangelical. Brother Burdick was a model pastor, genial, social and sympathetic, modest, even timid to a fault, yet he was often "mighty through God." Endowed naturally with exuberant spirits and a rollicking humor, the latter never found expression in the pulpit. In the sanctuary he was serious, earnest, rich especially in tenderness and delicate sensibility. His temperament and gifts eminently fitted him for revival work, in which he greatly rejoiced, and few gospel preachers have been more successful than he in gathering souls into the heavenly garner. Possessed of an exceptionally fine personal presence, a musical and sympathetic voice, a faultless pulpit manner and attractive features, Brother Burdick was for many years one of the most popular and successful preachers in the Troy Conference. An interesting item in the history of this lamented brother is that he was one of the founders of the Round Lake Camp-meeting Association and was the last of the four to pass away who first explored the grounds with a view to purchasing. In 1869 he conducted the second annual camp-meeting held there. He also served as financial agent of the Troy Conference

Academy, and it was largely through his indomitable and wisely directed efforts that the institution was finally redeemed from debt and saved permanently to Methodism. His health failing, Brother Burdick went at length to reside with his son-in-law, Rev. J. W. Somerville of the Kansas Conference. The closing days of his life were those of extreme suffering, yet he ever whispered "Grace, boundless grace; pray that I may be kept patient." To his companion asking shortly before he passed away, "What is the prospect?" he replied: "It is bright, bright, cloudless." In early life Brother Burdick was married to Miss Abbie, daughter of the late George and Selina Atkinson of Lynn, Mass. She early became the victim of consumption, following after three years their only child, a daughter, to the grave. His second marriage occurred Sept. 12, 1861, to Julia A. Pearsall of Brooklyn, who survives him. Two children were born to them, Alfred Wentworth Burdick of Burlington, Vt., and Jessie Meredith, wife of Rev. J. W. Somerville of Lawrence, Kansas. The remains were taken to Albany, N. Y., for burial. The funeral services were held in the chapel of the Rural Cemetery, conducted by Rev. J. W. Bennett, eight clergymen taking part. At the conclusion of the services at the chapel the officiating clergymen bore the remains to their final resting place, where each minister read a portion of Scripture and together they repeated the Lord's Prayer.

Eunice Fuller Stewart was a woman of lovely character. A devoted Christian, she joined the first Methodist class ever formed in Burlington and of which Eleazer Stewart, her husband, was the first leader. The original class numbered seven members. She outlived them all,

dying in the Lord May 26, 1868. She was survived by three of her four children, only one of whom is living at this date, Mrs. Jay Spicer of South Burlington.

Samantha Nash Willard was one of the oldest members, but seldom enjoyed the opportunity of attending church. She lived to a great age and became nearly blind before her death. She is survived by several grandchildren.

Mary Foster was also a member of the early Church. She was one of the quiet, unobtrusive, useful women, for a long time a faithful teacher in the Sunday school and seemed to have lived and died without an enemy in the world. She has no other memorial but this and the stone that marks her last resting place.

Polly Warren Drew, the wife of Lemuel Drew and mother of our townsman, Lemuel S. Drew, was born Dec. 27, 1777. She was one of the earliest Methodists in Burlington and probably belonged to the first Methodist class, which was formed in 1817, of which Abijah Warner was the first leader. She reared a family of nine children, six boys and three girls. Only the youngest survives, Lemuel S. Drew, Esq., for many years the favorite hotel-keeper of Burlington and the pupil in that business of "Uncle John Howard." She died in the Lord Sept. 29, 1854, at the age of 77 years.

Sarah Emily Hatch was born May 31, 1806. In 1829 she joined the M. E. Church in Burlington and remained a faithful member and a devoted Christian all her life. On Oct. 10, 1843, she married Joel Lund, being his third wife and the mother of our esteemed townsman, Dr. William B. Lund. She was an earnest and zealous worker

and was strong in prayer and interesting in testimony, and always ready for every good work. She died in the Lord in 1864 in the 69th year of her age.

Jane Barney was born in Swanton, Vt., March 18, 1812. She resided there till her marriage to John K. Gray in 1831, when she became a resident of Burlington. They were married by Elijah Crain, one of the earliest Methodist ministers. In 1833 she was converted and joined the Church under the pastorate of Rev. Merritt Bates. Sister Gray is the oldest person in the Church, being now (May, 1903) in the 92d year of her age. She is greatly beloved by the Church and community and is quietly and peacefully awaiting the call of the Master.

Laura Drew was the daughter of Elisha Drew of Dorset street, South Burlington. She was converted early in life and was an active member of the Church when the writer first knew her in 1831. She was a young woman of deep piety and wonderful power in prayer. She felt herself called to the ministry and commenced a course of study with that end in view at Plattsburgh, N. Y., but her aspirations were never realized. She died of consumption about the year 1839 in the morning of her days. She was a burning and a shining light and a beautiful example of the meekness and gentleness of Christ. Her death occurred on Dorset street, near the old home of the Stewart family. Thaddeus Stewart was then 20 years old. He relates that his mother had gone over to watch with her on the night of her death. It was a bright winter night, and as he was lying awake he heard most beautiful music in the air. He got up and looked at his watch and it was 3 o'clock in the morning. Not long after his mother re-

turned and stated that Laura Drew was dead and that she died at 3 o'clock.

Lucy Howard, the mother of the late Andrew Howard, was for 38 years a member of the M. E. Church in Burlington, commencing in 1833, at which time the family removed here from Shelburne and settled on Dorset street near the Martin Miner place. Her husband soon died and she was left a widow with five children. She removed to this city, then a village, where the eldest son, Warren, commenced to learn the cabinet-maker's trade with the old firm of Nichols & Herrick. He was a young man of promise and the hopes of the family centered in him, but he was stricken down by disease and died at the age of 16 years. This was a terrible blow to the family, but by industry, self-denial and trust in the Lord, she kept her family together and lived to see them all in comfortable circumstances. Her declining years were made pleasant by the loving and tender care of her son, Andrew J. Howard, who was for many years county clerk and in whose family she spent the remainder of her days. She died in Burlington, March 11, 1871, at the age of 78 years.

Betsey Murray and her daughter, Harriet E. Murray, were for many years faithful members of the early Church and had been for some years previous to 1836. The daughter sang in the choir for many years. A brother of Harriet was a wheelwright and built several houses on Murray street, where he resided and which bears his name.

Hannah Castle, nee Wilson, the writer's mother, was born in Springfield, Vt., Jan. 9, 1785. When quite young she commenced teaching and for many summers taught school in Chester, Vt., and Charlestown, N. H. About the

year 1806 she came to Shelburne, Vt., where she taught in the north part of the town, having among her pupils Enos Blin and Dan Lyon, the latter a noted steamboat captain on Lake Champlain. About the year 1809 she married Peter Castle, then a well-to-do farmer. His father, Daniel Castle, came to Burlington, then a wilderness, in 1789, which was the year in which Col. Ethan Allen died. About the year 1837 she was baptized and joined the M. E. Church. Though but seldom able to attend church, she cultivated the Christian graces at home. The family consisted of nine children, two of whom died young. The other seven all became heads of families and there were 38 grand-children. During the last two years of her life she was a great sufferer, but she bore it all patiently. She died in peace and full assurance May 28, 1849, in the 65th year of her age. She was the youngest of a family of ten, all of whom lived to raise up families.

Mrs. William Mead was a saintly woman. She was a very faithful member of the first Church previous to the great revival of 1855, and with her husband joined Pine Street Church at the time of its organization. Her voice was always heard in the social meetings in prayer and testimony. She died in the Lord—faithful till death.

Sophia Fisk was born April 8, 1820. She also was one of the early members. The writer first knew her about the year 1829. She married Timothy W. Lacell and reared a family of five. Her's was a beautiful life, spent with her children, all of whom loved her with a most devoted affection. July 14, 1894, she was carried to her last resting place. Beautiful in her life, she was also beautiful in her death.

Almira Atwater was born Aug. 17, 1802. She was a lovely and amiable woman. The writer's first acquaintance with her was in 1827. She was then teaching the district school and he, a child of five years, was taken to school one summer day by his older sisters. Everything was new and strange and ere long he began crying to go home. She took him in her arms, showed him her watch, and soon gained his confidence so that he began to talk very freely to her, and very soon he set the whole school in a roar of laughter, never dreaming that he had been the innocent cause of it all. She married John Y. Drew and reared a family of six children, four of whom still survive. Sister Drew, as we must now call her, was a woman of slender frame, but she patiently endured the many and severe trials of life that fell to her lot, honoring her Christian profession in the midst of them all and died in the Lord Dec. 3, 1857.

Fanny Warner was the oldest child of Abijah Warner. She was born in Burlington, Nov. 5, 1806. She was converted in early life, joined the Church and ever remained a faithful Christian. Later in life she entered into the enjoyment of the blessing of a pure heart. She was strong both in prayer and testimony and took great pleasure in talking of the deep things of God. She married Roswell Newton, Oct. 12, 1829. They settled in Colchester, where they reared a family. In the later years of their life they removed to Charlotte, where she died in the triumphs of faith Aug. 10, 1878, aged nearly 73 years.

Emily Fuller was the eldest child of Joshua Fuller, and was one of the early members of the M. E. Church, having joined in 1829. She married Amasa Drew, with

whom she spent a long and happy life. Her death was very sudden. From being in usual health, in two hours she was gone. Her's was a beautiful life, quiet and unobtrusive, always doing good to some one. She was associated with the writer's earliest recollections.

Achsah Smith was the eldest daughter of John Smith and was identified with the struggles and triumphs of early Methodism. She was born in Burlington in 1804, and was therefore 19 years old when the M. E. Church was organized in 1823. She married Gabriel Zottman, by whom she had a numerous family. In all the relations of life she did her duty well and cheerfully; she was a woman of deep piety. She died Feb. 20, 1875.

Ira Russell was almost a life-long Methodist of the old school, and since this volume was in type he has passed away, leaving a worthy record of Christian faithfulness and loyalty to Christ and the Church. He was born in Shelburne, Vt., July 10th, 1819, and died in Burlington Aug. 1st, 1903, and consequently was a little more than 84 years old. His parents were Elihu and Matilda (Cook) Russell. He received a common school education at the public school and at Hinesburgh Academy. He studied civil engineering with John Johnson, Esq., who for many years was surveyor-general of the State of Vermont, and the father of our former townsman, Anson Johnson, Esq., and also of Edwin S. Johnson, a civil engineer of national reputation. He helped to lay out some of the principal streets of this city. In 1842 he married Miss Ruth Miner of Shelburne, and to them two children were born, Mrs. A. B. Witherell and William Russell, both of whom are deceased. In 1842 he removed to Moira, N. Y., where he

purchased a farm. After eleven years he removed to the village of Moira, where he engaged in mercantile business. During his career in Moira he was elected justice of the peace and side judge of the county, which positions he filled with honor to himself and the town.

In 1864 Mr. Russell came to this city and went into the wholesale and retail grocery business on Church street, which he continued until 1879, when he retired from active business. His success in trade was marked by his usual honesty and integrity. The motto in his store read as follows: "Honest quality and quantity." In his early manhood he united with the Methodist Episcopal Church in Moira and was one of its most faithful members, being trustee and steward of the same until he removed to Burlington. He has been identified with the Methodist Episcopal Church in Burlington all these years, holding the position of steward and was one of the promoters of the present Church, paying largely and giving nearly one year's time as one of the building committee of the same, and last of all was a faithful member—always at the post of duty as long as his health would permit. He was a man whom the Church could ill afford to spare. His word was as good as a bond, and he had no use for a man who would not keep his word. He was a good neighbor and a true friend, and both in public and private life he was true to his ideas of justice and right. The memory of the righteous perishes not.

THE BENEVOLENCES OF THE CHURCH.

It is the glory of the true Church of Christ whose members are found among all denominations of Christians, that they engage in works of mercy and benevolence, visiting the sick, relieving the distressed, feeding and clothing the needy and laboring in a thousand ways to uplift and benefit our common humanity. The Methodist Church in Burlington has been no idler in the vineyard, as will be seen by the following statement of its Christian activities:

At a parish gathering May 6, 1903, many very interesting papers were read concerning the character and scope of the various societies represented in the Methodist Church, or made up wholly of its own members. Our Church is represented by two ladies on the board of managers of the following institutions:

Home for Destitute Children,
Home for Friendless Women,
Home for Aged Women.

It is also represented at

The Adams Mission,
The Howard Relief Work,
The Young Men's Christian Association,
The Woman's Christian Temperance Union,
The work at the Jail.

The Needle-work Guild of America has several directors and a large membership in our Church.

There are four King's Daughters' circles, one of which, during the ten years of its existence, has raised between three and four thousand dollars.

The Local Work Committee of the Woman's Home Missionary Society meets monthly and reports the names of the sick, the strangers, the poor families needing assistance; looks up children for the Bible school and clothes those who could not otherwise attend—in short, does what the hand finds to do in any of the six sections into which for this purpose the city is divided.

The Ladies' Aid Society looks after the social work of the Church and is the one society which has the material interests of the building at heart.

Of missionary societies there are the following:

The Woman's Foreign Missionary Society,

The Home Missionary Society,

The Young Woman's Missionary Society,

Two Children's Missionary Societies, named the

Willing Workers and Mothers' Jewels.

There are two Epworth League Societies, the Senior and the Junior.

The Bible School is divided into the following grades:

The Cradle Roll,

The Kindergarten,

The Primary,

The Intermediate,

The Senior.

There is also the Home Department, made up of those who for various reasons cannot attend the sessions of the Bible School, but who are pursuing the same course of Bible study at home.

**STENOGRAPHIC REPORT OF A SERMON PREACHED
BY REV. MERRITT HULBURD AT GLENS FALLS,
N. Y., AUG. 30, 1896, AT THE MORNING SERVICE.**

"He hath made everything beautiful in His time: also He hath set the world in their heart."—Eecl. 3, 11.

The progress of knowledge but impresses us with the marvelous unity which pervades not only the world around us, but the universe of which it is a part. And the increase of knowledge but intensifies the desire to know. Lord Bacon, commenting upon the passage which I have selected for my text, said: "Solomon declares quite obscurely that God hath framed the mind of man as a mirror capable of the image of the invisible world, joyfully to receive it, as the eye joyeth to receive the light; that God has made the heart of man after the fashion of a mirror, which, though small, may, nevertheless, catch and reflect the light of a whole Sun." Dean Stanley, at the funeral of Livingstone, made use of this language: "God has built the world, separating it by mountains and seas, as if He intended men to live apart; and then He has implanted in the mind of man a thirst for discovery, for investigation, for exploration, and an unquenchable desire to know all that can be known of the world in which he lives; and as this desire takes shape in action all difficulties vanish and the ends of the earth are brought together." The nations that were set apart are reunited by the subtle flash of the electric spark underneath the wide wastes of the sea;

we are brought into such living and loving contact that we speak with each other on the instant; that mountains may rear themselves to separate us, and yet such is the desire for reunion, for exploration, and for investigation, that the mountains are as nothing before the enterprise of man. Then, there is given a facility for acquiring knowledge in the fact of the unity of this world and of the universe, and of the laws which pervade it; that there is a uniformity upon which we may depend, so that that which is a law in physics here is the law in physics yonder, in the farthest starry orb that leaps the almost inestimable and inexpressible vastness of space between us; so that if we can discover what is the law of an atom of matter here we can discover what is the law of an atom of matter in yonder planet. That being the case, then the law of gravitation is the same here and the same in the farthest planet of the universe that comes within the scope of our investigation; then chemistry, as applied to the union of elements and the production of certain results, can demonstrate to a certainty what are the metals that are burning in the fiery vortices of yonder sun, and it can only do that because the law is the same in the sun as in the world in which we live. God has provided the whole universe with a testimony of His love of order and law in the universe. He has made all things beautiful in their time. Order, law, reigns supreme on every hand, and every enterprise of man, every development of his heart, every progress of science, is predicated upon this fact, the faithfulness of nature upon every hand. Now that with reference to matter, to the material world in which we live; but the thought takes an upward leap from that point and takes

in the infinite and the eternal, and the intimations of immortality that are in the mind of man are sufficient to demonstrate the fact that man if he die shall live again. So that, without reference to revelation now, this morning, just as if, by common consent, we did not believe that word at all, as if it were no more to us than the marvelous genius of Shakespeare, or the production of the mind of a mere man, no matter how great; dismissing the Bible for a little, I advocate the affirmation that there is something within us that demonstrates as clearly as any fact that can come to the mind of man, the fact of man's immortality; that God, or whoever made us, call him by whatever name you like, that the Being who made us has made us with certain laws and prophecies and intimations within us that we are to live forever. It remains, then, that God has put within us, within the mind of man, a revelation of the unseen and the eternal. But I want as a further preliminary, to call your attention to a significant fact that lies in this very text itself: it is the word "world," which is in the second member of the text. If you have your reference Bible with you, you will find that in the margin there is a leader note that inserts the word "eternity" in place of it. "He hath made everything beautiful in His time; He hath set eternity in their heart." Now, the simple history of that leader note reading is just this: that the revisers, the English committee of revision, inserted the word, insisting that the word "world" should go into the body of the text and that the word "eternity" should go into the margin, whereas the American committee were of the opinion that the word eternity was the more legitimate and proper rendering of the term itself. Now, then,

I take that word and that suggestion for the body and determinate element of my thought this morning.

You carry your mathematics into the still and starry sky; you carry your chemistry into the revelation of the material world. You look at a camera obscura and you shall find there comprised within a very slight space a reflection and reproduction of a vast area. I remember one which is located in a city by the sea which has been the summer home of many of us. You enter a room that is darkened, and at your first entrance the darkness seems utter, absolute; but as you become a little accustomed to that darkness you see before you a white disk, say, about three feet in diameter; and looking at that white disk intently, when the mechanical adjustment is perfect, you see reproduced those twin cities by the sea. Every house is there, every person whose person is not concealed by some of the buildings, is reproduced; his movements, accurately and absolutely, though in miniature, are reproduced there. You see the swell and ebb and flow of the mighty sea as it pours its tides at your feet. Twelve miles in circumference are produced in miniature on that little disk scarcely three feet across.

Now that reflects the thought which is in my mind of the mind of man. And that has been the objection of the philosophers, that the mind of man, being finite, could not at all apprehend the infinite; that the mind of man, being limited, could not at all touch the absolute; and that has been the dictum of philosophy, which, to the minds of a good many, has been a sufficient answer to all the claims that Christianity sets up, that in the nature of things man cannot know anything about God and cannot know any-

thing about eternity because he is finite and that is infinite; he is limited and that is absolute. Now, that disk is only three feet in diameter, and yet twelve miles in area are reproduced upon it. By a parity of reasoning I say that, while the mind of man may not comprehend the infinite and absolute, it can apprehend it. You will take the smallest pool of water on which the golden glory of this August sun shines this morning, and if you look into that pool of water when the angle of refraction is just right you will see there perfectly reproduced all the wondrous sun that shines in the great heaven, and yet the pool is, so to speak, infinitesimal, while the sun is almost infinite in comparison; and yet there it is. The sun is reproduced in that pool.

Now that is the picture of my thought, that the mind of man contains the power to apprehend the infinite, and then to reproduce for itself the intimations and revelations of that infinite. And these revelations take two forms: they take the form of space and time, and these project themselves around our thought and are a part of our intuition. Astronomy gives us the idea of space. David stood on the plains of Bethlehem and cried, "When I consider thy heavens which are the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?" And yet David could see only about three thousand stars, and with the appliances that are in our hands we look far beyond the remotest star whose beam fell on David's eye that night, and see world on world, distances on distances that make us dizzy with their contemplation when expressed only by way of ab-

stract figures; and yet do you know that no telescope has ever been made with power enough to unfold, to disclose to us such spaces as suggest limit? And when we have penetrated as far as our eye and these appliances to aid the eye could reach, we have asked ourselves, What is beyond? So I say that, in the matter of space, the mind of man has an apprehension which is beyond all limit. So the mind of man does apprehend something of the infinite. But another thing: Geology has given us revelations in the matter of time. It has shown us the work of God's hands in the dim and distant ages so remote that all the apprehensions of the past ages as to the lapse of time are swallowed up and become as nothing before the millions of protozoa that have recorded their track and trace upon the strata of the globe. There is an ambition, however, in the mind of man that goes back of all these years, and man asks himself what was before it. There is an ambition, too, concerning the ages to come; but man's mind is not content with any limit set up. He may think of age on age, of millions of years, and yet he is saying to himself, "What after that?" He is never satisfied with space or with time, for there is something that seeks the infinite and that speaks of the infinite. He asks himself, Who made all these? and there come various answers. Men make answer saying that these are the corrections and evolutions of law; that there is a power and a potency within matter itself for evolving these shapes and these powers. Law? What is law but the expression of will, and who has the will that lies back of that expression? Men talk about evolution and the declaration which they make concerning evolution is itself foolishness beside the

cosmogony of the Hindoo who says that the world rests on the back of an elephant, and the elephant rests on the back of a tortoise, and the tortoise rests on the back of a snake; and if you ask him what the snake rests on, he then only insists that you are pursuing your inquiries too far. That is wisdom beside the declaration made by the so-called scientist of our time, who affirms that evolution is sufficient to account for all things as they exist. Man might as well affirm that it was possible that all the marvelous witchery of Shakespeare had come by some law imparted and implanted within types, and that those types had accidentally taken shape in the witchery and wisdom of that marvelous poet of nature. No, the simplest and easiest thing, and most satisfactory to the mind of man, is that back of the intricacy and wisdom is somebody who is all-wise, and that this is the work of His hands. Chemistry tells us that the atom, so far as that atom is disclosable by the most delicate instruments that can be applied, shows marks of the workman's tool upon it. Who was the workman? * * * *

Eternity is in my heart, and it rejects the absurdities of materialism. I cannot persuade myself that this is all. There are vast arrangements of my being that have no use, that get no explanation, if I consider simply the material side of things. There are rooms in my being that are never entered, and that are voiceless and silent until the spirit walks therein, and I open those chambers to none but God. They were made for sanctifications, and they are never entered otherwise. I find myself locked up on the combination of eternity. There is nothing that will

unlock the recesses of my heart and of my mind but eternity.

I look at the building of a ship; I see its peculiar conformation, the curved lines that it follows, and at length it is completed. I enter it; I see there are the appliances for the comfort of man's living. And then I go outside and ask what is this for. I am told that this is for the purpose of transporting merchandise and carrying men. But, I say, then it is a mistake, this thing never can be moved; if it is moved it will only be moved a little way on these ways. You could not get power enough to drag this thing on land. It is a mistake if this was made for locomotion; but they tell me to wait a little, and by and by when the time is right, I see that timber removed, and the blocks removed, and at length with a graceful sweep and movement she slides down into what seems to be her native element, and the all-embracing waters welcome her to their arms, and then I can understand the ship.

"Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither;
Can in a moment travel thither,
And see the children sport upon the shore
And hear the mighty waters rolling evermore."

You and I have not been in eternity, but you and I conceive ourselves to have been built for something other than this world. You cannot understand this world without the other. Why, it takes another world to explain this. Take a man who thinks of life as being all swallowed up and embraced in this life, and see what his conclusions are. He says this world was made to be all and end all

of man, and therefore, I will spend my time in accumulating; it was made to be a scene of man's pleasure, and therefore I will take my pleasure; and he goes at it. He begins to accumulate, but some adverse fortune sweeps away the accumulations of a life time, and he says: "All things are against me"; he seeks social fellowship, but some are very false, and he sighs for "the touch of a vanished hand, and the sound of a voice that is still"; and he says "this is a mistake; wherefore hast thou made all mankind in vain?" But let him take another view. Let him relate this world to the world to come. Let him look at this world as being a school in which he is to be disciplined and developed and prepared, and then yonder as being the scene and sphere of the final and full fruition of a lifetime, and then he can understand it. Considered as a school, this is the best possible world. I haven't any patience with those men who are everlastinglly complaining of this world and calling it a howling wilderness. It is the best world you ever saw. It is the best world you ever will see, unless you use this world to a better purpose. I have no patience, I say, with men who complain of this world. It is a beautiful world; the best possible world for a school; it is the best possible world for a training house; it is not the best possible world for a man who expects to get everything here, for it is full of disappointment, it has its difficulties, its trials. If a man were going to live in it forever, I could make a better world than this (I say it reverently) if I had the power to execute my own will and choice. But no man could make a better world in which to train men for heaven. God could not make a better world than this. It is for discipline, that is a part of it;

it is for trial, that is a part of it. But when I consider that this is only the ante-room, that this is only the preparation, and that beyond, in the reaches and stretches of the vast hereafter, parted hands shall clasp again in the light of the eternal and heavenly life, tell me that, and then I can understand this world, and it cannot be understood on any other explanation or hypothesis than this. * * * Eternity is in my heart, and therefore I cannot be satisfied with this. Change is all about me but change does not affect identity. I stand in the midst of changes that have changed your faces, that have clothed with the hoarfrost of many winters your heads. I stand with the changes that fifty years have brought upon me, and yet there is an identity that has survived all these changes, an identity which perfectly relates me to the little lad playing around the parsonage fire forty or fifty years ago; it is the same though all else is changed. With Job I can say, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

Secretary Herbert, in an address recently delivered in the presence of young men, and well adapted to their thought, said: "There are now, as there have been in the past, men who would tear forever from the heart of man all Christian hope and leave him to contemplate the inequality of human condition, who would rob the grief-stricken widow and orphan of the solace of religion." Tom Paine thought he was doing so a hundred years ago, but his age of reason has taken its place in the limbo of forgotten things, when Christianity is conquering the world. Such faith, or unfaith, will not stand the test of

the contemplation of the future and the introspection of oneself. We may have been equable in temperament, we may have been contented in fortune, we may have been surrounded by the comforts of life, but how little it takes to turn them into the bitterness of sorrow; and yet I say to you that their turning into the bitterness of sorrow has been the thing which has corrected your notion concerning the other world. You have thought little about it, but one day there was opened a fresh grave, and one day there was laid away in it a friend that you would not keep from it, though you loved it as you loved the light of your own eyes; but with the sound of the first clod down on the casket there was an intimation to you that that was not all. You have not lost forever the friend, the lover of your heart. No, we cannot persuade ourselves that this is all. In the midst of our loneliness and sorrow we demand that there shall be something else.

One of the ancient manuscripts that has survived the changes of nature and has furnished instruction to scholars is a manuscript copy of the Christian Scriptures and has an appellation "Manuscript C." It is written on parchment, and by some process or other a new surface was created, and a new writing was made upon the same surface. The last writing was of little account, but by a process known to chemistry that surface was cleared away and there they found underlying it the record of God's word and an ancient manuscript of the Christian Scriptures.

My friends, you have taken and treated your hearts in that fashion. God has written His wisdom upon them, but you have resurfaced it; you have written over it your

accounts, that story of your pleasures, the record of your mortal lives; but down underneath, and peeping up through those records, now and again there come the eternal revelations of God's written word upon your mind and heart. God has set eternity in your hearts, and our hearts themselves, like the needle and the pole, tremble away until they are fixed upon that, their proper centre and, as Augustine said, "Thou hast made us for thyself, and our hearts have never rest until they rest in thee." God has set eternity in our hearts, and we are not satisfied with matter or time. There are some who live in an atmosphere of unbelief, who grow trivial and frivolous and thoughtless and careless, but in their inner hearts and deeper feelings there is a witness to the eternal truth of God. Men do not like to think of God and eternity, but they are not satisfied until they do. Shakespeare asks:—

"Canst thou, Oh partial Sleep! give thy repose
To the wet sea-boy in an hour so rude,
And in the calmest and most stillest night,
With all appliances and means to boot,
Deny it to a king? Then, happy low, lie down;
Uneasy lies the head that wears a crown."

But come to experience; some of us have tried both sides. We have tried living for this world and its disappointments and its short-lived pleasures and its anxieties, and we have tried the other. We have yielded our hearts to His service and our minds to the contemplation of His truth. We have found ourselves sweetly solaced in the midst of our sorrow by His revelation of the fact, "I am the resurrection and the life." It is not satisfactory to be a voyager on an unknown sea and to be as that arch

infidel declared himself most pathetically to be: "I sail an unknown sea; I know not whence, I know not whither; and I have no acquaintance with the Captain." Thank God, brethren, we know whence we came, for God has written His own witness in our hearts. We know whither we are going, and we have an acquaintance with the Captain, and

"The spirit answers to the blood,
And tells us we are born of God."

Finally, my brethren, there is in the heart and mind of man an analogy which we may daily follow. There is in the world a law of correspondences. There are complementary forces to be found everywhere. We look at the eye of man, so marvellously constituted, so wisely adjusted to the purposes of sight; but what would the eye be without the light? God made man with an appetite, and He has made man to grow wherever man may live. He has increased the families upon the face of the earth, and he is inspired by discoveries, and develops the fertility of the soil until He gives seed to the sower, and bread to the hungry.

There is eternity in my heart. It is unthinkable that He who made me should have put eternity in my heart and not have furnished eternity for my heart. Whence this longing after immortality? Whence this painful peering into the shadows that hover over us? Ah, this is the God-implanted instinct that makes us yearn and long for the life to come. "Your hearts shall live forever," saith the inspired writer. Whence is it, and to what does that respond, that makes the fishes in the sea come back with unfailing regularity to the stream where they were

spawned? How is it that yonder martin, a little while ago forsook the house your care and thought had reared for him? What is it that will bring back that martin in the fullness of another year, to the place where he was nested, to the home where he was housed? Shall there be an instinct in the fish of the sea, in the bird of the air, in the beast of the field that brings it back to its home, and no instinct in your heart and mind that will unfailingly bring them back to God from which they came and to the home which He has designed and desired for us? You mind, I have not referred to the revelation of this book. Life and immortality are brought to me here, but I have not referred to this. I am only seeking to interpret our heart to us when I say that the still, sweet music of humanity is the intimation of immortality, the melodious music that echoes over the hills and far away. They tell us, on the shores of Brittany, that the fishermen claim that at certain conditions of the tides they hear the sound of bells beneath the sea, and that long years ago a city by the sea sunk beneath its waves; that now in favorable conditions, the bells that hung aforetime in the towers of the churches that are now in the sea send out their peal. Ah, my brethren, if you and I will listen, listen in the pauses of our toil, listen in the pauses of our anxiety and care, we shall hear the bells that are themselves sounding on the hills of God; they are welcoming to a blessed hope of everlasting life in the kingdom toward which we hasten.

Eternity is in our heart; we cannot escape it. But without eternity what do we carry out of this world? Men quote that Scripture, "We brought nothing into this world and it is certain we can carry nothing out." Ah, my

brethren, we cannot carry out what we have, but we do carry out what we are. As the tree falls so it shall lie. Yes; but as the tree leans so it shall fall. By the brilliance of your immortality, by the blackness of a lost and wasted life that has made no preparation for the life to come, by your own inheritance in the eternal life, I beseech you, live for that eternity, so that when we shall end these toils there shall come welcoming us the chorus of the redeemed, the fellowship of God's people in the light of the eternal and heavenly life.

THE MURDER OF PRESIDENT McKINLEY.*

Over the continent,
Where e'er we go,
Deep lamentation and mourning and woe;
Mighty commotion
All over the land,
A great man has fallen by a murderer's hand.
Now he lies dying,
Patiently sighing,
Life is fast ebbing, most painful to see,
Struggling and panting,
List to his chanting,
"Nearer my God to Thee, nearer to Thee."
Hark! he is speaking.
All are now seeking
To catch his last tone.
What is he saying?
For his murderer praying,
Then "It is God's way, His will be done."
Oh, the deep mystery!
Passed into history,
Written in blood;
Spirit of evil!

As of old came a devil with the children of God.
 Damnable anarchy,
 Never was monarchy
However bloody, so fiendish as thou.
 One place is mete for thee,
 Only one fit for thee,
Where fires of perdition eternally glow.
 Damnable anarchy,
 Far worse than monarchy;
Men who embrace thee have no right to be;
 This land is not for them—
 Make it too hot for them,
Banish them all to the isles of the sea.
 Through ages hoary
 Repeat the glad story
Of oncoming glory not distant nor dim,
 When chastened and sifted,
 From anarchy lifted
The nation may join in the President's Hymn.

*It will never be forgotten by the American people that in thirty-six years three Presidents of the United States have been murdered, and in each case the assassin was born and reared a Romanist—and the end is not yet.

50TH ANNIVERSARY OF METHODIST CHURCH

The 50th anniversary of the dedication of the Methodist Episcopal Church of this city was opened yesterday with the morning service, in which were used the responsive reading, the Scripture readings and two hymns which were used at the dedication a half century ago. The program of the service was as follows: Prelude, "Grand Chorus," Td. Dubois; doxology; the Apostles' Creed; Gloria Patri; responsive reading, Psalm 122; Scripture reading, Chronicles VI, 18-33; anthem, "God of Our Fathers," P. A. Schaeffer; prayer, the Lord's Prayer; offertory, "Unfold ye Portals" (from "The Redemption"); Gounod; Scripture reading, Hebrews X, 19-26; hymn, "Glorious Things of Thee Are Spoken," John Newton; sermon, "Coronation," Edward Peronet; benediction, and postlude, "Fanfare," Lemmens.

The sermon was delivered by Bishop Laurens J. Birney, D. D., LL. D., of Boston, who took as his subject "God Is Love." It was a remarkable sermon, full of sympathy and comfort to those who are in trouble or who are sick. The church was crowded at this service.

The Rev. J. E. Mead, D. D., superintendent of the Plattsburgh district and pastor of the local church from 1901 to 1904, preached the sermon at the evening service. He spoke a few words of reminiscence, and then took as his subject "Who Knoweth But Thou Art Come to the Kingdom for Such a Time as This?" drawing a parallel between the position of Esther in those ancient days and the Church of God to-day. He outlined the dangers present to-day and told what the church could do to overcome those dangers. "In spite of the needs of the day," he said, "our own church has been closing an average of one church a year in the big cities and where they are needed most. It has not been doing the work it should have done. Yet thinking men believe that the Christian church is the only solution in these troublous times. If the church of God could only have the program, money, passion and zeal that were present during the war it could go forth and conquer the world."

"So much for the general church. To-day we are thinking of this church and of the people who have worshipped here during the last 50 years. This church has done much, but who knows but what God has brought this church to this time for its greatest task, its most sublime duty? This is the zero hour. It is no time to go deeper into the trenches, but to go on into no man's land to do God's work. I believe that the Christian church needs three things badly, faith, prayer and a program for the future. This church was born of audacity and it must have that abandon in carrying out its work that forgets self."

"I am interested in this church and I often think of the many young people who attended Sunday school when I was here. I wonder how many of them have volunteered for a life of consecrated service? There are many I know, but there should be many more. I would say to each one 'who knoweth but thou art come to this time for a great duty to carry on the work of God?'

The service opened with the prelude "Meditation" (from "Thais"), Massenet, followed by a hymn, "The Church's One Foundation," S. J. Stone. Then came the responsive reading and an anthem, "Sing Alleluia Forth," Dudley Buck; then prayer and offertory, "Eye Hath Not Seen" (from "The Holy City"), A. R. Gaul; a contralto solo by Miss Catherine Hagar. This was followed by a hymn, "Crown Him with Many Crowns," Matthew Bridges, and the sermon. Following the sermon came the hymn "Abide with Me," Henry F. Lyte, and then the benediction and postlude, "Anniversary March," J. L. Erb.

HISTORY OF LOCAL CHURCH

Methodism in Burlington was begun by the circuit riders of the early days. They came here occasionally and preached in schools houses or private homes. Among the first ones were Rev. Joseph Mitchell, who came in 1798, and Rev. Lorenzo Dow, who was here in 1799. The first Methodist class, which consisted of seven members, was formed by the Rev. Nicholas White in 1815, at the home of Henry Noble on Spear street. The second class, in which there were nine members, was formed in the village of Burlington in 1817, by Rev. I. McDaniel. The leader was Abijah Warner.

On October 22, 1823, the Methodist Episcopal Church was organized at the home of Eliza D. Harman. The charter members were Rev. Noah Leving (the first pastor), John Balch, Ira Bentley, Matthew Colamer, Matthew Goodrich, E. D. Harman, Charles Marston, Miron Owens, John D. Perigo, Silvanus Richardson, Truman Seymour, John W. Weaver, George F. Wicker, W. F. Wicker, Jonathan Worthing. The meetings were held for some time in the Burlington Academy, which occupied the site of the Junior High School. Then they were held in the Court House, which is now the Standard Memorial Building. Later they were held in the Red School House, which stood on the site of the home of Clark C. Briggs. The Sunday school was organized about 1828.

In 1832 the first church building was begun, but it was not completed until 1834. It occupied the site of the present church, was 60x40 feet in size, with a seating capacity of 400. It was a frame structure with a veneer of brick. The land cost \$400. The committee appointed to secure subscriptions and act as a building committee consisted of the Rev. Elijah Crane, V. R. Coon and John D. Perigo. In 1833 the following men were added to the committee: The Rev. Merritt Bates, Ambrose Atwater, Charles Haynes, Seth Morse, Phineas Nash and Almus Truman. In 1838 a tower was added to the church at a cost of \$600. In 1841 the church had a choir of 40 voices, and it was said to be the best in Vermont.

Late in the year 1854 the Rev. Fay H. Purdy, of New York, came to Burlington to hold some evangelistic meetings. His work was very successful, a great revival took place, and the meetings were continued well into the next year. So many people were converted, the old church was much over-crowded, and so a second society—known as the Pine Street Methodist Episcopal Church—was organized in 1855. The stewards were: Amasa Drew, Andrew Howard, Samuel Huntington, and James Lewis. The class leaders were: Samuel Huntington, Burnham Seaver and Heman Vickery. For a time meetings were held in the third story of the Concert Hall building. Then a site for the new church was purchased, at the corner of Cherry and Pine streets, now occupied by the Converse school. The land cost \$900, and the new church was occupied in September, 1855.

In 1866 the two churches were united again, and the next year another great revival took place, under the leadership of Joseph Hillman and his Praying Band from Troy, N. Y. As a result 75 people were added to the church. Soon after, the construction of the present building was begun. The cost was \$65,000. It was dedicated on April 19, 1870, free of debt. Among those who had a part in the programme were: Bishop E. R. Ames, of Baltimore, Md.; Chaplain C. C. McCabe, of New York city; the Rev. D. B. Eaton, presiding elder, of Rutland; and the Rev. Durell W. Dayton, pastor of the church. The building committee consisted of J. N.

Blethen, A. A. Drew, B. Roby, Ira Russell, S. S. Smith, O. J. Walker, F. Woodworth. The trustees of the church were: Ambrose Atwater, J. N. Blethen, A. A. Drew, Amasa Drew, Charles L. Hart, Andrew J. Howard, William B. Lund, M. D., Ira Russell, O. J. Walker.

The pastors of the church since it was organized in this city have been as follows:

PASTORS OF THE CHURCH

Noah Leving 1823-24; Robert Travis 1825; Joshua Poor 1826-27; Orville Kimpton 1828; Henry Chase 1829; Charles P. Clark 1829-30; Elijah Crane 1831-32; Abiathar M. Osborn 1832; John Pegg 1833; James Caughey 1834; Russell M. Little 1835-36; John Pegg 1837; James Caughey 1838; John Haslam 1839; Stephen D. Brown 1840-41; Berea O. Meeker 1842; Thomas W. Pearson 1843-44; William Ford 1845; Henry L. Starks 1846-47; Elijah B. Hubbard 1848; Lester Janes 1849-50; Thomas Dodgson 1851-52; Chester F. Burdick 1853-54; Berea O. Meeker 1855-56; William A. Miller 1857-58; Lorenzo D. Stebbins 1859; Andrew Witherspoon 1860-61; Horace Warner 1862-63; Leonard S. Walker 1864; Henry K. Cobb 1865; McKendree Petty 1866; Isaac McAnn 1866-67; Durell W. Dayton 1868-70; David W. Gates 1870-71; Henry Graham 1872-73; William J. Heath 1874-75; Thomas A. Griffin 1877-79; Merritt Hulburd 1880-82; Marvin D. Jump 1883-85; Homer Eaton 1886-88; Henry A. Starks 1889-91; Thomas G. Thompson 1892-94; Henry S. Rowe 1895-97; Charles L. Hall 1898-1900; Junius E. Mead 1901-04; George W. Brown 1904-06; Charles V. Grismer 1909-17; John A. Hamilton 1917.

PASTORS OF THE PINE STREET METHODIST EPISCOPAL CHURCH

Lorenzo Marshall 1855; William R. Brown 1856-57; David B. McKenzie 1858-59; James M. Edgerton 1860; Charles H. Richmond 1861; Volney M. Simons 1862; William R. Puffer 1863; McKendree Petty 1864; Alanson L. Cooper 1865.

CELEBRATION CONTINUES TO-DAY

This evening in the church there will be a church home night, to which everyone is welcome. The service will open at eight o'clock and the program will be as follows:

Hymn—No. 383, "Onward Christian Soldiers," Baring-Gould.

Prayer.

Scripture Reading—Psalm XLVI.

Words of Greeting—The Rev. C. C. Adams, First Church; Arthur G. Crane, Baptist Church; the Rev. I. C. Smart, College Street Congregational Church; the Rev. C. J. Staples, Unitarian Church; the Rev. S. H. Watkins, St. Paul's Church.

Historical Paper—Miss Ada Blair.

Reminiscences—William B. Lund M. D., Mrs. C. V. Russell, the Misses Blethen, and others.

Refreshments—Served by the Ladies' Aid society.

It is expected that the Rev. Dr. Mead will remain for this service, and it is hoped that other former pastors will be present.

METHODISTS CLOSE THEIR ANNIVERSARY

Representatives from Other
Churches Extend Greetings
and Long-Time Members Give
Historical Facts and Remi-
niscences

June 22, 1920

Reminiscences, words of congratulation and messages of good will for the future made the church home night at the Methodist Church last evening one of the best gatherings of its kind which has been held in the city in a long time. The occasion was the closing exercises celebrating the 50th anniversary of the dedication of the First Methodist Episcopal Church, the program of celebration starting with the church services of Sunday.

The Rev. John A. Hamilton, pastor of the church, presided at the meeting last evening, which opened with the singing of "Onward Christian Soldiers." This was followed by prayer and scripture reading.

Then came words of greeting from representatives of other churches in the city. The Rev. C. C. Adams brought greetings from the First Church; Arthur G. Crane from the Baptist Church; the Rev. I. C. Smart from the College Street Congregational Church; the Rev. C. J. Staples from the Unitarian Church; and the Rev. S. H. Watkins from St. Paul's Church. In all of these messages of greeting, there was the expression of wishes for greater unity in church affairs, with the hope that the future would bring co-operation and success to the Christian churches of the world.

Miss Ada S. Blair read a historical paper, which covered quite completely the course of Methodism in Burlington from the time it came into Vermont with the circuit riders down to the present church life of this community. She spoke of the filing of the first articles of association of the Methodist Church in Burlington, on October 22, 1823. The first services were held in the old academy building which was on the site where the present Junior High School building stands. Later, services were held in the old court house, and later still, in another school house which stood on the site now occupied by the home of Clark C. Briggs on North Union street.

The first church building was put up on the present site about 1832. This was a simple frame building, costing about \$400. The present church edifice was begun in 1867 and finished and dedicated in 1870, the cost being about \$65,000.

Miss Blair spoke of the various pastors of the church during the last 50 years. She made special mention of James Caughey, who was pastor of the church in 1834 and again in 1838. He later became one of the greatest evangelists the world has known, being the man who converted General Booth, the founder of the Salvation Army.

Many reminiscences were given by William B. Lund, M. D., one of those who was a member of the church at the time the present edifice was dedicated. Dr. Lund told many interesting facts about the early life of Methodism in Burlington. He told of the boxed-in pews, of the whale oil lamps, which were the only light of the first meeting houses; of the music, there being nothing but vocal music furnished by volunteers at first. Later a bass viol was added, but this was not always in tune and produced strange noises at times. The large audience sighed as Dr. Lund told of four sermons on Sunday in the old days, besides a prayer meeting or two, and Bible classes sandwiched in between. Sunday was a full day in those days, and most of the time was spent in the church. Then there were frequent cottage meetings during the week.

Further reminiscences were given by Mrs. C. V. Russell, another member of the church who could recall the days of 50 years ago. She was one of the prominent Sunday school teachers of those days, and from her class of boys came some of Burlington's most influential citizens of the present day.

The Rev. J. E. Mead of Plattsburgh, who was pastor of the church from 1901 to 1904, spoke briefly, telling some of his pleasant recollections of those days spent in Burlington.

At the close of the exercises, the Ladies' Aid society served refreshments.

The 50th anniversary of the construction of the Methodist Church building calls to the mind of a Free Press reader several other prominent members than those already mentioned who were leading citizens in 1870, including Wesley C. Drew, Ambrose A. Drew, W. H. Vickery, Harmon A. Ray, Socrates Beach, William Mead, John K. Gray, Ira Russell, Hiram Walker, O. J. Walker, A. J. Howard, Edward Martin, T. W. Gregory, W. H. H. Barker, A. H. Blair, Elias Roby, Rodney Roby, William H. Russell, Moses Spear, Aaron Spear and Joel B. Thomas.